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THE
DOCTRINE
OF
ABSOLUTE PREDESTINATION
STATED AND ASSERTED:
TRANSLATED, IN GREAT MEASURE,
FROM THE LATIN OF
JEROM ZANCHIUS:
WITH
SOME ACCOUNT OF HIS LIFE PREFIXED;
AND
AN APPENDIX
CONCERNING THE FATE OF THE ANCIENTS:
ALSO,

ACAVEAT against UNSOUND DOCTRINES.

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C O N T E N T S.

RECOMMENDATORY PREFACE, *containing a Short history of the Rise and Progress of Arminianism—and some Account of the Life of* AUGUSTUS TOPLADY — — — Page iii.

TOPLADY'S PREFACE.—*General Observations, concerning Predestination, Providence, and Fate* — — — — — I.

Life of Zanchy, — — — — — 14.

Introductory View of the Divine Attributes — — — — — 27.

CHAP. I. *Explanation of Terms* — — — — — 53.

CHAP. II. *Of Predestination at large* — — — — — 59.

CHAP. III. *Of Election, in particular* — — — — — 68.

CHAP. IV. *Of Reprobation* — — — — — 75.

CHAP. V. *On the Preaching of these Doctrines* — — — — — 91.

Short DISSERTATION concerning FATE — — — — — 117.

CAVEAT *against* UNSOUND DOCTRINES.



March 16-1830.

RECOMMENDATORY

P R E F A C E.

OF all the devices formed by Satan, and employed to fully the glory of divine Truth, that, which is now commonly called ARMINIANISM, is the most ancient, the most dangerous, and the most successful. Since the fall of man, it has existed in the world, in every age and in every country. It may be called *the Religion of our fallen Nature*; and will never want friends and advocates on earth, so long as the Spirit of Error, and the corrupt heart are permitted to exert their wicked influence. It is a system of principles, stated in direct opposition to the Sovereignty of God, displayed in the distribution of His favours among men; and is utterly everfive of the whole plan of Grace revealed in the Gospel. It proclaims open war against the essential prerogative of Deity—His absolute right of determining the final state of rational beings, considered as guilty and fallen; and makes the divine Purpose entirely dependent on the creature's Will. The great God is impiously dethroned, that the vile idol of FREE WILL may be exalted in His room. The proud usurper, being seated on the throne; dares to arraign, at his bar, every thing human and divine; and presumes to judge, approve, or condemn every article of the divine Testimony, and every piece of divine Conduct, as they appear right or wrong to the corrupt heart—the depraved Will.

THIS is a system founded in ignorance, supported by pride, fraught with atheism, and will end in delusion. But it is well calculated to gain general consent among all who were never thoroughly convinced of the evil of Sin, nor felt the burden of guilt pressing their consciences; nor have seen the purity of the divine Law, their own lost and helpless state, and the absolute necessity of Christ's righteousness for justification and eternal life. The carnal heart is naturally proud, and regards, with fond attention, whatever tends to flatter its vanity and self importance. Such is the palpable tendency of the *Arminianism* scheme. It gently whispers us in the ear, that, even in a fallen state, we retain
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both the *Will* and the *Power* of doing what is good and acceptable to God:—that Christ's death is accepted, by God, as an universal atonement for the sins of all men; in order that every one *may*, if he *will*, save himself by his own free-will, and good works:—that, in the exercise of our natural powers, we may arrive at perfection even in the present life, &c. These, and the like unscriptural tenets, are so much adapted to the legal bias of the corrupt heart, that we need not wonder at the favourable reception they have met with in every period of the church.

If we consult the history of past ages, it will be found, that this sett of corrupt principles has always occupied a chief place in the faith and profession of corrupt Churches. In the latter times of the Jewish Church, the body of that people were so strongly attached to this legal scheme, that they utterly rejected Christ and his righteousness, and went about to establish a righteousness of their own. The Gospel Church was no sooner planted, than the Spirit of error began to work. The Arminian leaven in the heart was set a working by the Arminian or Judaizing teachers of these days, which produced such a strong fermentation in some Churches, that they seem to have almost entirely departed from the faith. Of this melancholy change the Church of *Galatia* presents an affecting instance. The Apostles and other ministers of Christ, by their Sermons, their disputations, and writings, laboured hard to stem the torrent, and prevent the infection from spreading through the Church: but alas, this mystery of iniquity continued to work, through the fostering care of the Father of lyes, and and by the craft and assiduity of his numerous emissaries. During the three first centuries of the Christian Church, it was continually on the increase; and, about the beginning of the fourth, it broke out with open violence under the name of the *Arian* heresy.

THIS was little else but a new name clapt upon an old mass of error which had been lying, in detached fragments, up and down in the Christian world from the beginning. By *Arius* they were all gathered up, and artfully formed into one complete system of falshood and blasphemy. His opposition was chiefly directed against the doctrines of Christ's *Eternal Sonship*—of His *co-essentiality* and *co-equality* with the Father:

but

but his system included, in its bosom, the very essence of the Socinian and Arminian errors.

IN the year of our Lord 325, the Pastors of the Church assembled, in a general Council, at *Nice*, in *Bythinia*, to concert measures for checking the spreading infection. They drew up that admirable form of sound words, called the *NICENE CREED* or Confession of Faith. It was subscribed by all present; and even by *Arius* himself, that temporizing arch-heretic; merely to serve a present turn, and with a fixed design of throwing off the mask, as soon as a favourable opportunity should offer. In a few years, he openly retracted; and, gaining the ear of the Roman emperor, he filled the Church with tumult and blood, and attempted to banish Truth, and exterminate its professors from the earth.

THE Spirit of error and delusion seemed to be let loose from all restraint. Multitudes of new heresies suddenly sprung up, in almost every corner of the Church. *Pelagius*, a British monk, in the beginning of the 5th century, appeared on the stage to plead the cause of error, and decry the Doctrines of Grace. The Scripture doctrine of absolute and unconditional *Predestination* he boldly denied—asserting that God was directed in determining the final state of sinful men, by his foreknowledge of human actions—*Original Sin*, both imputed and inherent, he accounted a mere figment—He maintained the modern *Arminian* tenet of *FREE WILL*, in its outmost extent; affirming, that a man retains full power to *chuse* what is good, and to *do* what is well-pleasing to God, without any supernatural aid—That men, in the present state, may attain *sinless perfection*, if they only suitably improve their natural powers, and the common means of Grace—That *Justification* before God is by *works*, and not by *faith* in the Righteousness of Christ.

THIS many headed monster was hatched, long before the days of *Pelagius*; but never till then did it assume an aspect so alarming and formidable. Its venom soon overspread the whole continent of Europe, and reached the British Isle. As every poison has its antidote, so the cause of Truth did not then want many noble champions, who stood up in its defence. Among others, the Lord raised up the justly celebrated *Aus-*

TIN, who, with a bold and well directed stroke, cut off this Hydra's head. But the deadly infection had already spread too wide to be easily cured. It lurked in the bowels of a corrupt and apostatizing Church, untill it made its way to the Papal chair, gained the consent of general Councils, and became the avowed creed of the Antichristian church.

AT the commencement of the Protestant Reformation, the standard was again lifted up in defence of the Doctrines of Grace. The Scriptures, which for many ages had lain concealed in the musty cabinet of dead languages, were now translated into the vulgar tongue of every country where the Reformation got footing. The invention of printing greatly accelerated the diffusion of knowledge; and the writings of the ancient Fathers, particularly of *Aufsin*, were eagerly sought after, carefully read, and publicly taught by the most illustrious Reformers, such as, *Calvin*, *Luther*, *Zuinglius*, *Bucer*, *Melancthon*, *Zanchius*, and others. Men were filled with astonishment of their former ignorance and infatuation. Satan fell, as lightening from heaven, before the preaching of the everlasting Gospel. His kingdom was full of darkness; but his heart burned with rage, and he set every engine on work to prevent the total ruin of his interest and empire. He moved earth and hell against the witnesses of Christ, and the earth was soked with the blood of the saints. But Truth prevailed over all the fury of persecution.

THE old, and more successful method of opposing the Cause of God, was then tried. Floods of error broke in upon the Church. *Socinus*, a man of great cunning, and considerable learning, sent abroad a new edition of the old *Arian* heresy, with additional strokes of bolder blasphemy. After him arose *Arminius*, in Holland, who revived, in a new dress, the old *Pelagian* heresy. It caused great convulsions in the seven United Provinces; and occasioned the meeting of the famous Synod of *Dort*, at which the errors of *Arminius*, and his party, were solemnly tried, and condemned. But the old leaven continued still to ferment in the bowels of the Church. It stole into Britain, about the beginning of the last century; but dared not openly to shew its blotched face, until Archbishop *Laud* introduced it to court, and made it the *Shibboleth* of his party. The execution of that haughty and arbitrary Prelate, with

with the dispersion of his powerful faction, had nearly cleared the island of the Arminian plague: when lo, a second inundation broke in upon the land, at the restoration of King Charles II. By his debauched court, every thing serious was treated with buffoonery and scorn; but, because the Arminian clergy were found more pliant tools for the ruling party; divines, of this stamp, were generally preferred to the more considerable ecclesiastical benefices. *England* was soon overrun with Arminianism; and the old-fashioned doctrines of Grace were every where run down as gross *fanaticism*, and their abettors stigmatized with the name of *enthusiasts*.

THE noxious weed was openly transplanted into our *Scotch* soil after the restoration; when our Presbyterian pulpits were invaded and forcibly seized, by an army of curates of the corrupt communion of the Church of England. The Prelatical form of church government was indeed pulled down, in north Britain, at the Revolution: but not a few of the Episcopal Incumbents were continued in their charges, and embodied into our national Church, upon very general and equivocal terms. From this impure source has sprung much of that corruption of doctrine which now overspreads the whole land.

DEISM or absolute SCEPTICISM seem, in the present day, to be the prevailing and fashionable Creed among many who move in the higher spheres of life. SOCINIANISM has, of late years, made very rapid progress, among professors of different descriptions. BUT ARMINIANISM, of all others, is the most prevalent; and may be styled the *vulgar error*. It comes soliciting our acceptance, with all the false charms of a harlot, decked out in such captivating colours, as too well suit the vitiated and depraved taste of corrupt nature. It finds an advocate in every man's bosom. Its cause is pled by all the strength and subtilty of carnal reason.

As a seasonable antidote against this growing evil, the following short Treatise and Sermon are sent abroad; warmly recommended to the attention of the public. Many volumes have been wrote, on the Arminian controversy; but I have met with nothing, that, more completely, and, in so concise a manner cuts it up by the roots. This valuable Translation of Zanchy, on Predestination, came into my hands, about two

years ago ; with some other pieces of Mr *Toplady's* own Works. The manly boldness of the learned Translator and Author, his fervent zeal for purity of Gospel Doctrine, and his masterly way of dissecting and exposing error, very much struck and pleased me. * I felt much regret, that his Writings should be so little known, in Scotland, where they are so much needed. To have republished all his Works, would have required several volumes; and, consequently, put it out of the reach of the poor to become acquainted with them. Besides, they are not all equally adapted to general edification. Some of them are professedly composed for the meridian of England; and, directly pointed against the reigning errors of the English clergy. The two pieces selected are no less suited to the state of matters on this, than on the other side of the Tweed. This edition is chiefly intended for the accommodation of such as are in narrow worldly circumstances, and can spare very little for the purchase of books. It is put into circulation, at one fourth of the original cost of the London edition. May the divine SPIRIT make it extensively useful for convincing and reclaiming the erroneous, and for comforting and confirming all the true friends of the precious Doctrines of GRACE, through the Churches of Christ.

PERTH,
Nov. 9th, 1793.

ALEXANDER PRINGLE.

* THE greatest men have their peculiarities, their favourite modes of expression, and are liable to be mistaken in some things. The admirable Augustus Toplady, with all his excellencies, is not an unexceptionable Author, either as to matter or manner. But where shall we find such among uninspired men? *humanum est errare.*



A
 SHORT SKETCH
 OF THE CHARACTER AND LIFE
 OF
 AUGUSTUS MONTAGUE TOPLADY,
 RECTOR OF BROAD-HEMBURY, DEVON.

*MR TOPLADY was second son to Richard Toplady, Esq. a Major in the Army—He was born at Farnham, in Surrey, on Tuesday the 4th of November 1740. The first rudiments of his education, he received at Westminster School. He very early discovered an uncommon vigour of mind, and made proficiency, in the Languages, much beyond most of his contemporaries. He used to employ his by-hours, while at the Grammar School, in writing Exercises for such idle or dissipated young Nobility as either could not, or would not write them themselves. By this means he sometimes gained three or four shillings a day.

AFTER his Father's death, his mother (having some claims upon an Irish estate) took him with her into that kingdom; and entered him a student, in Trinity College, Dublin; where he soon took his degree of Batchelor of Arts.—He was an indefatigable student in every branch of literature and science: but, as he very early devoted himself to the service of Christ in the church, he chiefly cultivated these studies which were best calculated to make him (through the divine blessing) an able Minister of the New Testament. He took much pains to render himself a proficient, in the Hebrew and Greek languages, that he might be qualified to read and study the Scriptures of Truth in their sacred originals. His writings

* The substance of this short account of Mr Toplady's life is taken from the *Christian's Magazine*, for January, 1791, with some additions and alterations.

ings abundantly shew, that he was, in a high degree, master of them both.

ABOUT the 15th year of his age, it pleased God to bring him under awakenings of conscience, on account of the guilt and misery of his natural state; and to shew him his absolute need of Christ. He was, a considerable time, in great perplexity and doubt between the *Arminian* and *Calvinistic* schemes. He read, with avidity, many books on each side. At last, a kind of Providence brought in his way Dr Manton, on the xviith of John; which was made the happy mean of giving his strong Arminian prejudices the first effectual blow. By the time he arrived at his 18th year, he had (through the Spirit's supernatural teaching) attained a clear and settled belief of the Doctrines of Grace; and continued to the day of his death a bold and determined enemy to the Arminian heresy. He used often to say, among his intimates, "that he should, when in heaven, remember the year 1758, (the 18th of his age) with gratitude and joy.

HE entered into Orders on Trinity Sunday, the 6th of June 1762—He was, soon after, inducted into the Living of Blagdon, in Somersetshire,—and afterwards, into that of Broad-Hembury in Devonshire. In both charges, he shewed himself an able, faithful and zealous Servant of Christ—"a Labourer, that needeth not to be ashamed; rightly dividing the Word of Truth." It was during his residence at Broad-Hembury, that he composed the greater part of these valuable Works which will perpetuate and endear his memory to all the friends of Truth, through succeeding ages. He occasionally visited London, and soon contracted an intimacy with an extensive circle of friends there. The lustre of his pulpit talents could not be hid. He was much followed, and much admired. Three years before his death, his health began to be much impaired, by close study and excessive application. He began to apprehend that the air of Devon was too moist for one of his delicate constitution. By the advice of friends, he removed to London in the year 1775. But he had not well arrived, when he was earnestly solicited, by his numerous friends, to engage to preach in the Chapel belonging to the French Reformed, in Leicester Fields. Their pressing importunities, and an ardent desire of being useful to immortal souls prevailed.

vailed over every other consideration. For a short time he steadily supplied that charge. But intense application to study, and late sitting, soon wasted his remaining strength and accelerated the premature end of his Ministry and Labours. He fell into a consumption, and entered into his Master's joy on the 11th of August 1778, the 38th year of his life, and the 16th of his ministry.

His bodily frame seems to have been rather tall and slender; and his natural temper extremely keen and boisterous. Impatient of contradiction, he was in the heat of disputation, apt to be hurried on, by the mere impetuosity of his passions, to a degree of warmth, bordering on dictatorial insolence.

His mind was endowed with vast powers of conception. His understanding was clear and capacious, his judgment solid and correct, his imagination lively, and his invention uncommonly prompt and fertile. His great natural Powers were much improved by a liberal education and close study. His early acquaintance with the power of religion induced him to delight much in the study of the Scriptures. He soon acquired, under divine influence, a very accurate and extensive knowledge of the Word of God. In his public labours he eminently deserved the noble character of Apollos, "A man mighty in the Scriptures." His writings clearly shew his intimate acquaintance with the Ancient Fathers, and Systematic Writers. He seems to have inherited a large portion of the zeal and spirit of *Austin* and *Broadwardin*; and, like them too, to have bent the whole force of his genius against the *Pelagian* and *Arminian* heresies. The narrow escape which, through the grace of God, he made, from being intangled in the fascinating toils of Arminianism might, perhaps, determine him the more to embrace every opportunity of exposing the danger to others. Being born and educated in the bosom of a Church, which was over run with *this* error, he boldly stood forth as a resolute Defender of the Doctrines of Grace, from both pulpit and press. Arminians, of every denomination, smarted under his lash. This error seems to have been his favourite game; and, whenever it started, he followed the chace until he run it down. So fully was he versed in this controversy, that he never seems more master of his subject than when dissecting and confuting Arminianism. Many a sore drubbing
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poor *Mr Wesley*, and his adherents, received from his able pen. Upon the whole, he was a burning and shining Light—a skilful Champion in the Cause of God—and a lively and zealous Christian. He died as he lived—glorying only in the Cross of Christ, and triumphing in the freedom and riches of adorable Grace.

A LITTLE before his death, a report was in circulation, raised and industriously propagated by the Arminian faction; that he had recanted those Calvinistic Doctrines which he had, all along publicly maintained, with such strength of argument and warmth of zeal. When the false rumour came to his ears, he was filled with much indignation at this weak and wicked effort of his enemies against him. And, although he was very much weakened through long and severe distress, yet he determined openly to contradict this lying invention from the pulpit; and close his ministry by exhibiting an open testimony in vindication of the Doctrines of Grace. With the greatest fortitude of soul, he executed his resolution; although his voice was now become so weak that he could not be distinctly heard.

SPEAKING to a friend about this matter, he said, “My dear friend, these great and glorious truths which the Lord, in rich mercy, has given me to believe; and which he has enabled me, though very feebly, to stand forth in the defence of, are not (as those who believe not or oppose them say) dry doctrines, or mere speculative points—No: but, being brought into practical and heart-experience, they are the very joy and support of my soul: and the consolations flowing from them, carry me far above the things of time and sense.” In his last moments, he was favoured with much comfortable experience of the divine presence; and finished his course under a strong gale of sensible assurance. “Oh, what a day of sunshine this has been to me!” (would he sometimes say) “I want words to express it—it is unutterable. Oh, my friends, how good is God!—almost, without interruption, His Presence has been with me!—What a great thing it is to rejoice in death!—Christ’s love is unutterable!” Some passages of Scripture he frequently repeated; and descanted, with peculiar emotions of joy and rapture, upon the latter part of Rom. viii. When very near the end
“of

of his conflict, on his awaking from a slumber, he cried out, ' Oh, what delights ! who can fathom the joys of the third heavens !—I cannot find words to express the comforts I feel in my soul !—they are past expression. The consolations of God to such an unworthy wretch are so abundant, that he leaves me nothing to pray for, but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise.—Nevertheless, I do not forget, that I am still in the body, and liable to all those distressing fears which are incident to human nature, when under temptation, and without any sensible divine support : but so long as the presence of God continues with me, in the degree in which I now enjoy it, I cannot but think that such a desponding frame is impossible."

WITHIN an hour of his death, he called his friends and servant, and asked them, If they could give him up ? They replied in the affirmative, since it pleased God to be so gracious to him : then, said he, " I bless the Lord, you are brought so chearfully to part with one, and give me up into the hands of my dear Redeemer ! it will not be long when God will take me ; for no mortal man can live, (bursting into tears of joy) after the glories which God has manifested to my soul." Soon, after this, he closed his eyes, and slept in Jesus.

THUS died this great and good man—May such striking displays of divine Love and sovereign Grace encourage all, who truly believe in the Lord Jesus, to trust Him more confidently, to love Him more ardently, to follow Him more submissively, and to serve Him more zealously ; in the well grounded hope, that they too, in the end, shall find death prove their unspeakable gain.

A List of Mr Toplady's Works.

1. The Church of England vindicated from the charge of Arminianism—a letter to Dr Nowell.
2. The Doctrine of Absolute Predestination stated and asserted—translated in a great measure, from the Latin of Jerom Zanchius, printed 1769.
3. A Letter to Mr Wesley, relative to his Translation of Zanchy on Predestination, printed 1770.
4. A Caveat against Unsound Doctrine, a Sermon, 1770.
5. Jesus seen of Angels, three Sermons, 1778.
6. Free thoughts on a projected Application to Parliament, for the Abolition of Ecclesiastical Subscriptions, 1771.
7. More Work for John Wesley, 1772.
8. Clerical Subscription no Grievance, a Sermon, 1772.
9. Historic Proof of the Doctrinal Calvinism of the Church of England, in 2 vols 8vo.—1774.
10. Free Will and Man's Merit fairly Examined, Sermon, 1774.
11. Good News from Heaven,—Sermon, 1774.
12. The Scheme of Christian and Philosophical Necessity asserted,—1775.
13. Joy in Heaven, and the Creed of Devils, two Sermons, 1775.
14. Moral and Political Moderation Recommended, Sermon 1776.
15. A Collection of Hymns, 1776.
16. His Dying Avowal, dated, Knights-bridge, July 22, 1778.



March 16-1830.

P R E F A C E.

WHEN I consider the absolute Independency of GOD, and the necessary, total Dependence of all created Things on *Him* their First Cause; I cannot help standing astonished at the Pride of impotent, degenerate *Man*, who is so prone to consider himself as a Being possessed of Sovereign Freedom, and invested with a Power of Self-Salvation: able, he imagines, to *counteract* the Designs even of INFINITE WISDOM, and to *defeat* the Agency of OMNIPOTENCE itself. *Ye shall be as gods*, said the Tempter, to *Eve*, in Paradise: and *Ye are as gods*, says the same Tempter, now, to her apostate sons.—One would be apt to think, that a suggestion so demonstrably false and flattering, a suggestion the very reverse of what we *feel* to be our state; a suggestion, alike contrary to *Scripture* and *Reason*, to *Faith* and *Experience*; could never meet with the smallest degree of credit. And yet, because it so exactly co-incides with the natural haughtiness of the human heart; men not only admit, but even relish, the deception: and fondly incline to believe, that the father of lyes does, in *this* instance at least, speak truth.

The Scripture-doctrine, of *Predetermination*, lays the axe to the very root of this potent delusion. It assures us, that *All things are of God*. That *All our Times*, and *All Events*, are in His Hand. Consequently, That Man's Business below is, to fill up the departments, and to discharge the several offices, assigned him in God's purpose, from everlasting: and that, having lived his *appointed time*; and finished his *allotted course* of action and suffering; he, that moment, quits the stage of terrestrial life, and removes to the invisible state.

The late deservedly celebrated Dr YOUNG, though he affected great opposition to some of the doctrines called *Calvinistic*; was yet compelled, by the force of truth, to acknowledge, That "*There is not a FLY, but has had Infinite Wisdom concerned, not only in its structure, but in its destination.*"* Nor did the late learned and excellent Bishop HOPKINS go a jot too far, in asserting as follows: "*A Sparrow, whose price is but mean, two of them valued at a farthing (which some make to be the 10th part of a Roman penny, and was certainly one of their least coins), and whose life, therefore, is but contemptible, and whose Flight*

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seems,

* Centaur not Fab. Letter II.

seems giddy and at random; yet it falls not to the ground, neither lights any where, without your Father. His all-wise Providence hath BEFORE APPOINTED what BOUGH it shall pitch on; WHAT GRAINS it shall pick up; WHERE it shall lodge, and where it shall BUILD; on what it shall LIVE, and WHEN it shall DIE.—Our Saviour adds, *The very hairs of your head are all numbered.* God keeps an account, even of that stringy excrescence.—Do you see a thousand little MOTES and ATOMS wandering up and down in a sun-beam? It is God that so peoples it; and He GUIDES their innumerable and irregular strayings. NOT A DUST FLIES IN A BEATEN ROAD; BUT GOD RAISETH IT, CONDUCTS its uncertain Motion, and, by his particular Care, CONVEYS it to the certain place He had BEFORE APPOINTED for it: nor shall the most fierce and tempestuous Wind hurry it any farther.—Nothing comes to pass, but God hath His ends in it, and will certainly make his own ends out of it. Though the World seem to run at random, and Affairs to be huddled together in blind confusion and rude disorder; yet, GOD sees and knows THE CONCATENATION OF ALL CAUSES AND EFFECTS, and so governs them, that He makes A PERFECT HARMONY out of all those seeming jarrings and discords.—It is most necessary, that we should have our hearts well established in the firm and unwavering belief of this truth; That WHATSOEVER comes to pass, BE IT GOOD OR EVIL, we may look up to the Hand and Disposal of All, to God—In respect of God, there is nothing casual, nor contingent, in the World. If a Master should send a Servant to a certain place, and command him to stay there, till such a time; and, presently after, should send another servant to the same [place]; the meeting of these two is wholly casual, in respect of themselves, but ORDAINED and FORE-SEEN by the Master who sent them. So it is in ALL fortuitous Events here below. They fall out UNEXPECTEDLY, as to US; but not so, as to GOD. He foresees, and he appoints, *All the vicissitudes of things.*” *

To illustrate this momentous doctrine, especially so far as God's Sovereign Distribution of Grace and Glory is concerned, was the chief motive, that determined me to the present Publication. In perusing the Works of that most learned and evangelical Divine, one of whose performances now appears in an English dress; I was particularly taken with *That Part of His Confession of Faith* (presented, A. D. 1562, to the Senate of *_____*) *relative to Predestination.* It is, from beginning to end, a regular chain of solid argument: deduced from

* *See on Providence from Matth. x. 29, 30.*

from the unerring word of Divine Revelation; and confirmed by the co-incident Testimonies of some of the greatest Lights that ever shone in the Christian Church. Such were *Austin, Luther, Bucer*. Names, that will be precious and venerable, as long as True Religion has a Friend remaining upon Earth.

Excellent as *Zanchy's* original piece is, I yet have occasionally ventured, both to *retrench* and to *enlarge* it, in the Translation. To this Liberty I was induced, by a desire of rendering it as *complete* a treatise, on the subject, as the allotted compass would allow. I have endeavoured, rather, to enter into the *Spirit* of the admirable Author; than with a scrupulous exactness, to retail his very *Words*. By which Means, the performance will prove, I humbly trust, the more satisfactory to the *English* reader: and, for the Learned one, he can, at any time, if he pleases, by comparing the following *Version* with the original *Latin*, both perceive wherein I have presumed to vary from it; and judge, for himself, whether my Omissions, Variations, and Enlargements, are useful and just.

The *Arminians* (I know not, whether through Ignorance, or to serve a turn) affect, at present, to give out, That *Luther* and *Calvin* were not agreed in the article of *Predestination*. A more palpable mistake was never advanced. So far is it from being true, that *Luther* (as I can easily prove, if called to it) went as heartily into that Doctrine, as *Calvin* himself. He even asserted it with much *more warmth*, and proceeded to much *harsher lengths* in defending it, than *Calvin* ever did, or any other Writer, I have met with, of that Age.—In the following performance, I have, for the most part, carefully retained *Zanchy's* quotations from *Luther*; that the Reader, from the sample, there given, might form a just idea of *Luther's* real sentiments concerning the points in question.

Never was a Publication, of this kind, more *seasonable*, than at present. *Arminianism* is the grand Religious Evil of this Age and Country. It has, more or less, infected every Protestant Denomination amongst us, and bids fair for leaving us, in a short time, not so much as the very *profession* of Godliness. The *Power* of Christianity has, for the most part, taken its flight, long ago; and even the *Form* of it seems to be on the point of bidding us farewell. Time has been, when the *Calvinistic* Doctrines were considered, and defended, as the *Palladium* of our Established Church, by her *Bishops* and *Clergy*; by the *Universities*, and the whole Body of the *Lay*.

P R E F A C E.

It was (during the reigns of *Edward VI. Queen Elizabeth, James I. and the greater part of Charles I.*) as difficult to meet with a clergyman, who did *not* preach the Doctrines of the Church of *England*; as it is now, to find one who *does*.—We have generally forsaken the principles of the *Reformation*; and *Ichabod, or Thy Glory is departed*, has been written, on most of our Pulpits and Church-doors, ever since.

“Thou, O God, hast brought a Vine out of Egypt; thou hast cast out the Heathen, and planted it.

Thou preparedst room before it, and didst cause it to take deep root; and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs to the sea, and her branches unto the river.

Why hast thou then broken down her hedges, so that all they, who pass by the way, do pluck her?

The boar, out of the wood, doth waste it; and the wild beast of the field doth devour it.

Return, we beseech thee, O God of Hosts! Look down from heaven, and behold and visit this vine;

And the vineyard, which thy right hand hath planted; and the branch that thou madest strong for thyself!

So will we not go back from thee: quicken us, and we shall call upon thy name.

Turn us again, O LORD God of hosts! cause thy face to shine, and we shall yet be saved.” Psalm lxxx.

Never was *Description* more strikingly expressive of the state our *National Church* is, at present, in! Never was *Supplication* more pertinently adapted to the lips of her genuine *Sons*!

In vain do we lament the progress of *Popery*; in vain do we shut up a few private *mass-houses*; while our *Presses* teem, and our *Pulpits* ring, with the *Romish* doctrines of MERIT and FREE-WILL: doctrines, whose native and inevitable tendency is, to smother the passage for our fuller co-alition with *Anti-christ*. If we are really desirous to shun committing spiritual ADULTERY with the *Mother of harlots and abominations*; we must withdraw our feet from the *WAY that leadeth to her house*.

Blessed be God, the *doctrines of Grace* are again beginning to lift up their heads amongst us: a sign, it is to be hoped, that the Holy Spirit hath not quite forsaken us; and that our *Redemption*, from the prevailing errors of the day, draweth near.

Now,

P R E F A C E.

Now, if ever, is the time, for all, who love our church and nation in sincerity, to lend an helping hand to the *Ark*; and contribute, though ever so little, to its return.

The grand objection, usually made to that important truth, which is the main subject of the ensuing sheets; proceeds on a *supposition of PARTIALITY in God*, should the Calvinistic doctrine be admitted.—If this consequence *did really* follow, I see not how it would authorize man to arraign the conduct of Deity. Should an earthly friend make me a Present of 10,000*l.* would it not be *unreasonable, ungrateful, and presumptuous* in me, to *refuse* the gift, and *revile* the giver, only because it might not be his pleasure to confer the same favour on my next-door neighbour?—In *other* cases, the *value* of a Privilege, or of a Possession, is *enhanced*, by its *scarceness*. A *Virtuoso* sets but little esteem on a Medal, a Statue, or a Vase; so common, that every man, who pleases, may have one of the same kind: he prizes *That* alone, as a *Rarity*, which really is such; and which is not only intrinsically valuable, but which lies in *few hands*.—Were all men, here upon earth, qualified and enabled to appear as *Kings*; the Crown, the Sceptre, the Robe of State, and other ensigns of Majesty, would presently sink into things hardly noticeable. The distinguishing *grandeurs* of Royalty, by ceasing to be *uncommon*, would quickly cease to be *august* and *striking*. Upon this principle it was, that *Henry IV.* of *France*, said, on his birth-day, “I was born as on this day; and, no doubt, taking the World through, *Thousands* were born on the same day with me: yet, out of all those thousands, I am, perhaps, the *only* one, whom God hath made a *King*. How signally am I indebted to the peculiar bounty of His Providence!”—Similar are the reflections, and the acknowledgments, of such persons, as are favoured with the sense of their *Election* in Christ to Holiness and Heaven.

“*But what becomes of the non-elect?*” You have nothing to do with such a question, if you find yourself embarrassed and distressed by the consideration of it. Bless God, for his Electing Love; and leave Him to act as He pleases by *them that are without*. Simply acquiesce in the plain Scripture-account; and wish to see no farther, than Revelation holds the Lamp. ’Tis enough for you, to know, That *the Judge of the whole Earth will do right*.—Yet, will you reap much improvement from the view of *Predestination*, in its full extent, if your eyes are able stedfastly to look at All which God hath made known

concerning it. But, if your spiritual sight is weak, forego the enquiry, so far as *Reprobation* is concerned: and be content to *know but in part*, till Death transmits you to that perfect state, where you shall *know even as you are known*. Say not, therefore, as the opposers of these doctrines did in *St Paul's* days: "*Why doth God find fault with the wicked? For who hath resisted his will?*" If he, who only can convert them, refrains from doing it; what room is there for blaming them that perish, seeing it is impossible to resist the will of the Almighty?" Be satisfied with *St Paul's* answer: *Nay, but who art thou, O man, that repliest against God?* The Apostle hinges the matter entirely on God's *absolute Sovereignty*. There he rests it; and there we ought to leave it.*

Were the whole of mankind *equally* loved of God, and *promiscuously* redeemed by Christ; the Song, which Believers are directed to sing, would hardly run in these admiring strains: *To Him that hath loved US, and washed US from our sins in His own blood, and hath made US Kings and Priests unto God, &c.* *Rev. i. 5, 6.* An hymn of praise, like this, seems, evidently, to proceed on the hypothesis of *peculiar Election*, on the part of God; and of a *limited Redemption*, on the part of Christ: which we find still more explicitly declared, *Rev. v. 9.* where we have a transcript of that song, which *the spirits of just men made perfect* are now singing, before the Throne, and before the Lamb: *Thou wast slain, and hast redeemed us unto God, by thy blood, OUT OF every kindred, and tongue, and people, and nation.* Whence the elect are said to have been *redeemed FROM AMONG men.* *Rev. xiv. 4.*

In short, there is no such thing, as *casualty*, or *accident*, even in things of *temporal* concern: much less, in matters *spiritual* and

* Some of the more considerate *Heathens* treated God's hidden Will, with an adoring reverence, which many of our modern *Arminians* would do well to imitate. Thus *Bion* (Κλειδ. και Μυστ. 10.)

Κρίνειν οὐκ ἔστιν αἰετὶ θεοῖα ἑστῆ βροτοῖσι.

'Tis not for man, to sit in judgment on the actions of God.

So *Theognis* (γρῆμ. 141, 142.)

Ἀνθρώποι δὲ μάλατι νομιζομεν, ἰδοῖτες ὕδιν.

Θεοὶ δὲ κατὰ σφίερον πάντα τελευτοῦσιν.

We men are foolish in our imaginations, and know nothing:

But the Gods accomplish all things according to their own mind.

And again, (Lin. 687, 688.)

Οὐκ ἔστι θνητοῖσι πρὸς ἀθανάτους μαχισσάσθαι,

ὕδιν δίκην ἕπειν. ὕδιν τιτλοῖσι θεοῖς.

'Tis not lawful for mortals, to enter the lists with the Gods,
nor to bring in an accusation against them.

and *everlasting*. If the universe had a *Maker*, it must have a *Governor*: and, if it has a Governor, his Will and Providence must extend to *all things*, without exception. For my own part, I can discern no medium between absolute Predestination, and blank Atheism.

Mr ROLLIN,* if I mistake not, has, somewhere, a fine observation, to this effect: That "It is usual, with GOD, so carefully to *conceal* himself, and to *hide* the Agency of his Providence *BEHIND* *second causes*; as to render *That*, very often, undiscernable, and undistinguishable from *These*." Which Wisdom of Conduct, and Gentleness of Operation (not less *efficacious*, because gentle and invisible), instead of exciting the admiration they deserve; have, on the contrary, given occasion to the setting up of that unreal idol of the brain, called *Chance*. Whereas, to use the lovely lines of our great moral Poet,

All Nature is but ART unknown to thee;

All Chance, DIRECTION which thou canst not see.

Words are only so far valuable, as they are the vehicles of *Meaning*. And *Meaning*, or *Ideas*, derive their whole value, from their having some foundation in *Reason*, *Reality*, and *Faith*.

* Since the above was written, I have met with the fine Passage to which it refers. "Providence delights to conceal its Wonders under the Vail of human operations," ROLLIN's *Arts and Sciences of the Ancients*, vol. 3. p. 480.

Mr HERVEY has likewise a most beautiful and judicious Paragraph to the same Effect; where, speaking of what is commonly termed *accidental Death*, this admirable writer asks: "Was it then a *random Stroke*? doubtless, the Blow came from an *aiming*, tho' invisible Hand. GOD presideth over the Armies of Heaven. GOD ruleth among the Inhabitants of the Earth. And GOD *conducteth* what Men call *Chance*. NOTHING, NOTHING comes to pass, through a *blind* and *undiscerning* Fatality. If *Accidents* happen; they *happen* according to the *exact Foreknowledge*, and conformably to the *determinate Counsels*, of eternal Wisdom. The LORD, with whom are the Issues of Death, *signs* the *Warrant*, and gives the high Commission. The *seemingly fortuitous* Disaster, is only the AGENT, or INSTRUMENT, appointed to execute the supreme DECREE. When the King of Israel was mortally wounded, it *seemed* to be a *casual Shot*.—A certain Man drew a Bow at a *venture*, (1 Kings xxii. 34.) At a *venture*, as he thought. But his Hand was strengthened by an omnipotent Aid; and the Shaft levelled, by an unerring Eye. So that, WHAT WE TERM CASUALTY, IS REALLY PROVIDENCE; accomplishing deliberate Designs, but concealing its own Interposition.—How *comforting*, this Reflection! Admirably adapted to *sooth* the throbbing Anguish of the Mourners, and *compose* their Spirits into a quiet Submission! Excellently suited, to *dissipate* the *Fears* of godly Survivors; and create a *calm Intrepidity*, even amidst innumerable Perils!" HERVEY's *Meditations*, vol. 1. p. 27, 28.

Faß. Was, I therefore, to be concerned in drawing up an *Expurgatory Index* to language; I would, without mercy, cather and proscribe such words, as *chance, fortune, luck, casualty, contingency, and mishap.* Nor unjustly. For, they are *Voces, & praterca nihil.* Mere terms, without ideas. Absolute *Expletives*, which import nothing. Unmeaning *cyphers*, either proudly invented to *hide* man's ignorance of real causes, or sacrilegiously designed to *rob* the DEITY of the Honours due to His Wisdom, Providence, and Power.

Reason and Revelation are perfect Unisons, in assuring us, That GOD is the Supreme, Independent *First Cause*; of whom, all *secondary and inferior causes* are no more than the *effects.* Else, proper originality and absolute wisdom, unlimited supremacy and almighty power, cease to be attributes of Deity.—I remember to have heard an interesting anecdote of King WILLIAM, and Bishop Burnet. The Arminian prelate affected to wonder, “How a person, of his Majesty’s piety and good sense, could so rootedly believe the doctrine of *Absolute Predestination.*” The Royal Calvinist replied; *Did I not believe Absolute PREDESTINATION, I could not believe a PROVIDENCE.* For, it would be most absurd to suppose, that a Being of Infinite Wisdom would ACT without a PLAN: for which plan, *Predestination is only another name.*

What, indeed, is *Predestination*, but God’s determinate plan of action? and what is *Providence*, but the evolution of that plan? In His decree, God, resolved, within Himself, what He would do, and what He would permit to be done: By his *Providence*, this effective and permissive Will passes into external act, and has its positive accomplishment. So that the purpose of God, as it were, draws the out-lines; and *Providence* lays on the colours. What *That* designed, *This* completes; what *That* ordained, *This* executes. *Predestination* is analogous to the mind and intention; *Providence*, to the hand and agency; of the artificer. Hence, we are told, that God *worketh* [there’s his PROVIDENCE] *all things, after the counsel of his own Will* [there’s his DECREE], *Eph. i. 11.* And again, *He DOTHT according to his WILL, in the army of heaven and among the inhabitants of the earth: and none can stay his hand* [i. e. his will, and the execution of it, are IRRESISTIBLE], *nor say unto him, what dost thou?* i. e. his Purpose and Providence are so, VEREIGN, and for which he will not be accountable to his creatures. *Dan. iv. 35.*

According,

According, therefore, to the Scripture representation, *Providence* neither acts *vaguely* and *at random*, like a blind archer, who shoots uncertainly in the dark, as well as he can; nor yet *pro re nata*, or as the unforeseen exigence of affairs may require: like some blundering statesman, who plunges (it may be) his country and himself into difficulties, and then is forced to unravel his cobweb, and reverse his plan of operations, as the best remedy for those disasters, which the court-spider had not the wisdom to foresee. But shall we say this of GOD? It were blasphemy. HE *that dwelleth in heaven, laugheth* all these miserable after-thoughts to scorn. GOD, who can neither be *over-reached*, nor *overpowered* has all these wretched *post-expedients* in derision. He is incapable of *Mistake*. He knows no *Levity of Will*. He cannot be *surprised* with any unforeseen inconveniencies. *His throne is in heaven, and his kingdom ruleth over all*. Whatever, therefore, comes to pass, comes to pass as a part of the *original plan*: and is the offspring of that prolific series of causes and effects, which owes its birth to the *ordaining* and *permissive Will* of HIM, in whom *we all live, and are moved* *, and have our being. Providence, in time, is the *band*, that delivers God's purpose, of those beings and events, with which that purpose was *pregnant* from everlasting. The doctrine of *Equivocal Generation* is not more absurd, in philosophy; than the doctrine of *unpredestinated events*, is, in theology.

Thus, the long train of things is, though

A mighty maze, yet not without a plan.

GOD'S SOVEREIGN WILL is the *First* link; his UNALTERABLE DECREE is the *Second*; and his all active PROVIDENCE, the *Third*; in the great chain of causes. What His Will determined, That His Decree established, and his Providence, either mediately, or immediately, effects. His Will was the adorable *Spring* of all: His Decree marked out the *Channel*: and His Providence directs the *Stream*.

"If so," it may be objected, "It will follow, That *Whatever is, is RIGHT*." Consequences cannot be helped. No doubt, GOD, who does nothing *in vain*; who cannot do any thing *to no purpose*, and still less *to a bad one*; who both *acts* and *permits*, with design; and who *weighs the paths* of men; has, in the unfathomable abyss of his counsel, very important (though, to us, secret) reasons, for permitting the first entrance of

* *Kivupaka*, Acts xvii. 28.

of moral evil, and for suffering both * *moral and natural evil* still to reign over so great a part of the creation. *Unsearchable are his judgments* [*αἰνέσις*, decrees] and *His ways* [the methods and dispensations of his Providence] *past finding out*. *Who hath known the mind of the Lord, or who hath been his counsellor?* For, *OF Him, and THROUGH Him, and TO Him, are ALL things*. Rom. ii. 33, 34, 36.—As to myself, I can, through Grace, most heartily adopt the maxim of BENGELIUS, *Non plus sumere, non minus accipere* †: I neither wish to know more than God has revealed; nor to remain ignorant of what he HAS revealed. I desire to advance, and to halt, just when and where the pillar of *Gods Word* stays, or goes forward. I am content, that the impenetrable veil, divinely interposed, between *His purposes* and *my comprehension*, be not drawn aside, till faith is lost in sight, and my spirit return to *HIM* who gave it.—But of *This* I am assured, that *Echo* does not reverberate *Sound*, so punctually, as the *actual disposal* of things answers to God's *Prædetermination* concerning them. This cannot be denied, without dethroning *Providence*, as far as in us lies, and setting up *Fortune* in its room. There is no alternative. I defy all the sophistry of man, to strike out a middle way. He, that *made* all things, either *directs* all things he has made, or has consigned them over to *Chance*. But, what is chance? a name for ‡ *nothing*. ARMINIANISM, therefore, is ATHEISM.

I grant

* GROTIUS himself is forced to own, "*Quæ vero permittuntur SCILICET, non carent interim suo Fructu*," i. e. *even the crimes which God permits the Perpetration of, are not without their good consequences*. (De Veritat. Rel. l. 1. sect. 19.)—A bold Saying, this! But the Sayer was an *Arminian*: and, therefore, we hear no out-cry on the occasion.

† *Ordo Temporum*, cap. viii. p. 302.

* The late learned and indefatigable Mr CHAMBERS has, in his valuable Dictionary of Arts and Sciences, under the Word *Chance*, two or three Observations, so pertinent and full to this Remark, (viz. of *Chance* being a name for *Nothing*) that I cannot help transcribing them. "Our Ignorance and Precipitancy lead us to attribute Effects to *Chance*, which have a necessary and determinate Cause."

When we say a thing happens by *chance*; we really mean no more, than that its Cause is unknown to us: and not, as some vainly imagine, that *Chance* itself can be the Cause of any thing. From this Consideration, Dr Bentley takes occasion to expose the Folly of that old Tenet, *The World was made by Chance*.

The Case of the Painter, who, unable to express the Foam at the Mouth of an Horse he had painted, threw his Sponge in despair at the Piece, and by *Chance* did that which he could not before do by Design, is an eminent Instance

I grant, that the twin doctrines of Predestination and Providence, are not without their difficulties. But the denial of them is attended with ten thousand times *more and greater*. The difficulties, on one side, are but as dust upon the balance: those on the other, as mountains in the scale. To imagine, that a Being of boundless Wisdom, Power and Goodness, would *create* the *Universe*, and *not sit at the helm* afterwards, but turn us adrift, to shift for ourselves, like an huge vessel without a Pilot; is a supposition, that subverts every notion of Deity, gives the lye to every page in the Bible, contradicts our daily experience, and insults the common reason of mankind.

Say'st thou, The course of Nature governs All?

The course of Nature is the Art of God.

The whole creation, from the *Seraph* down to the invisible *Atom*, ministers to the supreme will, and is under the special observation, government, and direction of the OMNIPOTENT MIND: who *sees* All, Himself unseen; who *upholds* All, Himself unsustained; who *guides* All, Himself guided by none; and who *changes* All, Himself unchanged.

“But does not this doctrine tend to the establishment of *Fatality*?” Supposing it even did, were it not better to be a *Christian Fatalist*, than to avow a set of loose, Arminian principles, which, if pushed to their natural extent, inevitably terminate in the rankest *Atheism*? For, without Predestination, there can be no Providence; and, without Providence, no God.

After all, What do you mean by *Fate*? If you mean a *regular succession of determined events*, from the beginning to the end of Time; an *uninterrupted chain*, without a single chasm; all *depending* on the eternal *Will* and continued *Influence* of the GREAT FIRST CAUSE: if *This* is Fate, it must be owned, That IT and the Scripture *predestination* are, at most, very thinly divided; or, rather, entirely *co-alesce*.—But if, by *Fate*, is meant, either a *constitution of things antecedent to the will of God*; by which He Himself was bound, *ab origine*; and which goes

Instance of the force of *Chance*. Yet, it is obvious, all we here mean by *Chance*, is, that the Painter was *not aware* of the Effect: or, that he did not throw the Sponge *with such a View*. Not but that he actually did every thing necessary to produce the Effect. Inasmuch that, considering the DIRECTION wherein he threw the Sponge, together with its FORM, and specific GRAVITY; the COLOURS wherewith it was smeared, and the DISTANCE of the Hand from the Piece; it was *impossible*, on the present System of Things, that the Effect should not follow.

goes on, of *itself*, to multiply causes and effects, to the exclusion of the all-pervading power and unintermitting agency of an intelligent, perpetual, and particular Providence: neither *reason*, nor *Christianity*, allows of any *such Fate* as this. *Fate*, thus considered, is just such an extreme, on one hand, as *Chance* is, on the other. *Both* are, alike, *unexistable*.

It having been not unusual, with the *Arminian* writers, to tax us with adopting the *FATE* of the *Ancient Stoics*; I thought it might not be unacceptable, to the *English* reader, to subjoin a brief view of what those philosophers *generally* held (for they were not, All, exactly of a mind) as to this Particular. It will appear, to every competent reader, from what is there given, *how far* the doctrine of *Fate*, as believed and taught by the *Stoics*, may be admitted, *upon Christian Principles*. Having large materials by me, for such a work, it would have been very easy for me to have annexed a dissertation, of my own, upon the subject: but I chose to confine myself to a small extract from the citations and remarks of the learned *LIPSIUS*; who seems, in his *Physiologia Stoicorum*, to have almost exhausted the substance of the argument, with a penetration and precision, which leave little room either for addition or amendment. In a cause, therefore, where the interest of *TRUTH* is so eminently concerned; I would rather retain the *ablest counsel*, when it can be had, than venture to be, myself, her sole advocate.

For my own particular part, I frankly confess, that, as far as the coincidence of the *Stoical FATE*, with the *Bible-PREDESTINATION**, holds good; I see no reason, why we should

* "Now I am in some measure enlightened," (says the Rev. Mr Newton, of Olney) "I can easily perceive, that it is in the adjustment and concurrence of *seemingly fortuitous* circumstances, that the *ruling power* and *wisdom* of God are most evidently displayed in human affairs. How many such *casual* events may we remark in the history of *Joseph*, which had each a *necessary* influence in his ensuing promotion!—If the *Midianites* had passed by a day sooner, or a day later;—If they had sold him to any person, but *Potiphar*;—If his mistress had been a better woman;—If *Pharaoh's* Officers had not displeased their Lord; or, if any, or all these things had fallen out in *any other manner*, or *time*, than they did; all, that followed, had been prevented: the promises and purposes of God concerning *Israel*, their bondage, deliverances, polity, and settlement, must have failed: and, as all these things tended to and centred in *CHRIST*, the promised Saviour; the *desire* of *all nations* would not have appeared. Mankind had been still in their sins, without hope; and the counsels of God's eternal love, in favour of sinners, defeated. Thus we may see a *CONNECTION* between

should be ashamed to acknowledge it. St *Austin*, and many other great and excellent men, have not scrupled to admit both the *Word* [viz. the Word FATE] and the *Thing*, properly understood. * I am quite of LIPSIVS's mind: "Et vero non averfabor *Stoici* nomen; fed *Stoici* CHRISTIANI: *I have no objection to being called a Stoic fo you but prefix the word CHRISTIAN to it.*"†

Here ended the first Lesson: i. e. here ended the Preface to the former Edition of this Tract. A Tract, whose Publication has raised the indignant Quills of more than one Arminian Porcupine.

Among those enraged Porcupines, none has, hitherto, bristled up so fiercely, as the high and mighty Mr *John Wesley*. He even dipt his Quills in the Ink of Forgery, on the Occasion; as Indians tinge the Points of their Arrows with Poison, in hope of their doing more effectual Execution. The Quills, however, have reverberated, and with ample Interest, on poor Mr *John's* own Pate. He felt the unexpected Pain, and he has squeaked accordingly. I will not, here, add to the well deserved Chastisement he has received: which, from more than one Quarter, has been such, as will, probably, keep him sore, while his surname begins with W. Let him, for his own Sake, learn, as becomes a very sore Man, to lie still. Rest may do him good: Motion will but add to his Fever, by irritating his Humors already too peccant. PREDESTINATION is a Stone, by rashly falling on which, he has, more than once, been lamentably broken. I wish him to take Heed, in due Season, lest that Stone, at length, fall on HIM. For, notwithstanding all his Delinquencies, I would still have him avoid, if possible, the Catastrophe of being ground to Powder.

B

SOME

between *Joseph's* first dream, and the Death of our Lord CHRIST, with all its glorious consequences. So strong, though secret, is the CONCATENATION between the greatest and the smallest events!—What a comfortable thought is this to a believer, to know, that, amidst all the various, interfering designs of men; the Lord has one constant design, which He cannot, will not miss: namely, His own Glory, in the complete salvation of his people! And that He is wise, and strong, and faithful, to make even those things, which seem contrary to this design, subservient to promote it!" See p. 96. & seq. of a most entertaining and instructive Piece, entitled, *An authentic Narrative of some remarkable and interesting Particulars in the Life of ******, in a Series of Letters. 1765.

* For a sample, the learned reader may peruse the judicious chapter, *De Fato*, in Abp. BRADWARDIN's immortal book *De Causa Dei*, Lib. i. Cap. 28.

† Oper. Tom. i. Def. Posthum. cap. ii. p. 118.

SOME
A C C O U N T
OF THE
L I F E
OF
JEROM ZANCHIUS.

IT has been asserted *, That this great Divine was born at *Alzano*, a Town of *Italy*, situate in the Valley of *Seri*, or *Serio*. But the learned JOHN STURMIUS, who was not only *Zanchy's* Contemporary, but one of his most intimate friends, expressly affirms, in a † speech delivered on a public and important occasion, That he was *Nobili natus familia Bergomi*; born, of an illustrious family, at *Bergamo*, the capital of a little Province, in the North-West of *Italy*: anciently, a part of *Gallia Cispadana*; but, A. D. 1428, made a parcel of the *Venetian* territory: as it still continues‡. I look upon *Sturmius's* testimony, as decisive: it being hardly credible, that he could mistake the native place of a colleague, whom he so highly valued, who was living at the very time, and with whom he had opportunity of conversing daily. *Sturmius* adds, That there was then remaining, at *Bergamo*, a *fortress* (built probably by some of *Zanchy's* ancestors) known by the name of *The Zanchian Tower*.

In this city was our author born, Feb. 2, 1516. At the time of his birth, part of the Public Service, then performing, was, *A Light to lighten the Gentiles*, &c. And, by God's good Providence, the REFORMATION broke forth, the very next year, in *Germany*, under the auspices of *Luther*; and began to spread far and wide.

At

* *Melch. Adam Vit. Theolog. Exterior. p. 148. and Bayle's Hist. Diet.* under the article *Zanchius*.

† Addressed, by *Sturmius*, to the Senate of *Straßburg*, March 20, 1562. and inserted, afterwards, into the Works of *Zanchy*, Tom. vii. part 2. col. 408.

‡ *Complete Syst. of Geog. vol. i. p. 848.*



At the age of *twelve* years, *Zanchy* lost his father*, who died, of the plague, A. D. 1528. His † mother survived her husband but three years. Deprived, thus, of both his parents, *Zanchy* resolved on a *Monastic* life: and, accordingly, joined himself to a society of *Canons Regular* ‡. He did this, partly, to improve himself in literature; and, partly for the sake of being with some of his relations, who had, before, entered themselves of that House. Here he continued *nineteen* years: chiefly devoting his studies to *Aristotle*, the Languages, and School-divinity.

It was his happiness, to become acquainted, very early in life, with *Celsus Maximian*, Count of *Martinengo*: who, from being, like *Zanchy*, a bigoted papist, by education; became, afterwards, a burning and shining light in the Reformed Church. Of our Author's intimacy with this excellent Nobleman, and its blessed effects, himself gives us the following account ||: "I left *Italy* for the Gospel's sake; to which I was not a little animated, by the example of Count *Maximian*, a learned and pious personage, and my most dear brother in the Lord. We had lived together, under one roof, and in a state of the strictest religious friendship, for the greater part of *sixteen* years; being, both of us, *Canons Regular*; of, nearly, the same age and standing; unisons in temper and disposition; pursuing the same course of studies; and, which was better still, joint hearers of *Peter Martyr*, when that Apostolic man publicly expounded St Paul's Epistle to the *Romans*, and gave private lectures on the Psalms to us his Monks." From this memorable period we are, evidently, to date the æra of *Zanchy's* Awakening to a true sight and experimental sense of divine things. His Friend the Count, and the learned *Tremellius*, were also converted, about the same time, under the Ministry of *Martyr*.

This happy change being effected, our Author's *studies* began to run in a new channel. "The Count," says he, "and myself betook ourselves to a diligent reading of the *Holy Scriptures*: to which we joined a perusal of the best of the *Fathers*

B 2

and

* *Francis Zanchius*: who seems to have been a native of *Venice*; and was by profession, a Counsellor.

† *Barbara*; sister to *Marc Antony Mutius*, a Nobleman of great worth and distinction.

‡ At *Lucca*. See the *Biogr. Dict.* vol. viii. p. 267, under the article *Peter Martyr*.

|| *Zanchii Epist. ad Lantgrav. Operum.* Tom. vii. part. i. col. 4.

and, particularly, St *Austiu*. For some years, we went on thus, in private; and, in public, we preached the Gospel, as far as we were able, in its purity. The Count, whose gifts and graces were abundantly superior to mine, preached with much greater enlargement of spirit, and freedom of utterance, than I could ever pretend to: It was, therefore, no wonder that he found himself constrained to fly his country, before I was. The territory of the *Grisons* was his immediate place of retreat: from whence removing soon after, he settled at *Geneva*; where he commenced the first pastor of the Protestant *Italian* church in that city. Having faithfully executed this sacred office, for some years; he, at length, comfortably fell asleep in Christ*, A. D. 1558, after having, on his death-bed, commended the oversight of his flock to the great CALVIN:

It was in the year 1550, that *Peter Martyr* himself was obliged to quit *Italy*; where he could no longer preach, nor even stay, with safety. Toward the latter end of the same year, eighteen of his disciples were forced to follow their master from their native land: of which number *Zanchy* was one. Being thus a refugee, or, as himself used to express it, “*delivered from his Babylonish captivity*,” he went into *Grisony*, where he continued upwards of eight months: and then to *Geneva*, where, after a stay of near a twelvemonth, he received an invitation to *England* (upon the recommendation of *Peter Martyr*, then in this kingdom), to fill a divinity professorship there; I suppose, at *Oxford*, where *Martyr* had been for some time settled. *Zanchy* embraced the offer, and began his journey: but was detained, on his way, by a counter invitation to *Strasburgh*; where the divinity chair had been lately vacated by the death of the excellent *Caspar Hedio*.

Zanchy was fixed at *Strasburgh*, A. D. 1553. and taught here, almost eleven years: but not without some uneasiness to himself, occasioned by the malicious opposition of several, who persecuted him for much the same reason that *Cain* hated righteous *Abel*, 1 *John* iii. 12. Matters, however, went on tolerably, during the life-time of *Sturmius*; who was then at the head of the university, and *Zanchius*’s fast friend. At *Strasburgh* it was, that he presented the famous *Declaration of his Faith* concerning PREDESTINATION, FINAL PERSEVERANCE, and the LORD’S SUPPER. He gave it in, to the Senate, *October 22, 1562*. Of this admirable performance (*i. e.* of that part

* *Zanch.* ut supra.

part of it which respects the *first* of these points) the Reader may form some judgment, by the following translation.

In proportion as the old senators and divines died off, one by one: *Zanchy's* situation, at *Straßburgh*, grew more and more uncomfortable. Matters, at length, came to that height, that he was required to subscribe to the *Ausburgh* Confession, on pain of losing his Professorship. After mature deliberation, he did indeed subscribe: but with this declared restriction, *modo orthodoxe intelligatur*. Notwithstanding the express limitation, with which he fettered his subscription, still, this great and good man seems, for peace sake, to have granted too much, concerning the manner of Christ's presence in the Lord's Supper: as appears, by the first of the *three theses*, maintained by him at this time: 1. *Verum Christi corpus, pro nobis traditum; & verum ejus sanguinem, in peccatorum nostrorum remissionem effusum; in Cæna vere manducari & bibi*. Though the other two positions do, effectually, explain his meaning: 2. *Verum id, non ore, & dentibus corporis, sed vera fide*. 3. *Ideoque, a solis fidelibus*. I shall, here, beg leave to interpose one question naturally arising from the subject: What good purpose do the imposition and the multiplication of unnecessary subscriptions to forms of human composition, tend to promote? It is a fence, far too low, to keep out men of little or no principle; and too high, sometimes, for men of real integrity to surmount. It, often, opens a door of ready admission, to the abandoned; who, ostrich like, care not what they swallow, so they can but make subscription a bridge to secular interest: and, for the truly honest, it, frequently, either quite excludes them from a sphere of action, wherein they might be eminently useful; or obliges them to testify their assent, in such terms, and with such open, profest restrictions, as render subscription a mere nothing.

Not content with *Zanchy's* concessions, several of the *Straßburgh* bigots * persisted in raising a controversial dust. They tendered accusations against him, of errors in point of doctrine: particularly, for his supposed heterodoxy concerning the nature of the *Lord's Supper*; his denial of the *Ubiquity of Christ's*

B 3

natural

* Particularly, *John Marbach*, native of *Schawben*, or *Swabia*: a turbulent, unsteady theologist; pedantic, and abusive; a weak, but fiery disputer, who delighted to live in the smoke of contention and virulent debate. He was, among the rest of his good qualities, excessively loquacious: which made *Luther* say of him, on a very public occasion, *Ori hujus Suevi nunquam aranea poterunt telas texere*; "This talkative *Swabian* need not be afraid of spiders: for he keeps his lips in such constant motion, that no spider will ever be able to weave a cobweb on his mouth."

natural body, and his protesting against the *lawfulness of images*, &c. Nay, they even went so far, as to charge him with unsound opinions concerning *Predestination* and the *Perseverance of the truly regenerate*: so early did some of *Luther's* pretended disciples, after the death of that glorious Reformer (and he had not been dead at this time above fifteen years), begin to fall off from the doctrines he taught, though they still had the effrontery to call themselves by his name!

A grand occasion of this dissention, was a book concerning *the Eucharist*, and in defence of *Consubstantiation*, written by one *Heshusius*; a fierce, invidious preacher, who lavished the opprobrious names of *heretic* and *atheist*, on all, without distinction, whose religious system went an hair's breadth above or below his own standard. In his preface, he grossly reflected * on the *Electoꝛ Palatine* (*Frederic III.*), *Peter Martyr*, *Bullinger*, *Calvin*, *Zuinglius*, *Ecolampadius*, and other great Divines of that Age. *Zanchy*, in mere respect to these venerable names, did, in concert with the learned *Sturmius*, prevail with the magistrates of *Straßburgh* to prohibit the impression. Mr *Bayle* is so candid, as to acknowledge, That "*Zanchy* caused this book to be suppressed, not on account of its doctrine, which he left to the judgment of the church; but for the calumnies of the preface." *Zanchy* was a zealous friend to religious liberty. He had too great a share of good sense and real religion, to pursue any measures, which simply tended, either to restrain men from declaring their principles with safety, or to shackle the human mind in its enquiries after truth. But he ardently wished to see the contending parties, of every denomination, carry on their debates with Christian meekness, modesty, and benevolence: and, where these amiable ingredients were wanting, he looked upon disputation as a malignant fever, endangering the health, peace, and safety of the church. When Candour is lost, Truth is rarely found. *Zanchy's* own observations † subjoined below, exhibit a striking picture of that

* Vide *Zanch. Op. Tom. vii. part 2. col. 250, 251.*

† Si liber iste non fuisset refertus tot calumniis & convitiis. tum in ipsum principem Palatinum, tum in tot præclaras ecclesias & earum doctores; ego non curassem in ejus impressionem impediri. LICET ENIM UNICUIQUE SUAM SENTENTIAM SCRIBERE ET EXPLICARE. Sed cum audirem tot ecclesias in libro ista damnari hæreseos & atheismi; idque non propter unum aut alterum articulum fidelis, qui impugnaretur, sed solummodo propter interpretationem aliquam verborum, in qua neque tota religio consistit, neque salus periclitatur:—adductus fui, ut libri istius impressionem, &c.

that moderation, detachment from bigotry, and liberality of sentiment, which strongly characterise the Christian and the Protestant.

Notwithstanding the precautions taken by the Magistrates, *Hesbuius's* incendiary piece stole through the press: and *Zanchy's* efforts, to stifle its publication, were looked upon, by the author's party, as an injury never to be forgiven. They left no methods untried, to remove him from his Professorship. Many compromising expedients were proposed, by the moderate of both parties. The chapter of *St Thomas* (of which *Zanchy* himself was a canon) met to consider what course should be pursued. By them, it was referred to a select committee of thirteen. *Zanchy* offered to debate the agitated points, in a friendly and peaceable manner, with his opponents: which offer not being accepted, he made several journeys to other churches and universities in different parts of *Germany*; and requested their opinions, which he brought with him in writing. Things, however, could not be settled, till the senate of *Strasburgh* convened an assembly, from other districts, consisting, partly, of divines; and, partly, of persons learned in the laws. These referees, after hearing both sides, recurred to the old, fruitless expedient, of agreeing on certain articles, to which they advised each party to subscribe. *Zanchy*, desirous of laying these unchristian heats, and, at the same time, no less determined to preserve integrity and a good conscience; subscribed in these cautious terms: *Hanc doctrinæ formulam ut piā agnosco, ita etiam recipio*: "I acknowledge this summary of doctrine to be pious, and so I admit it." This condescension, on *Zanchy's* part, was not followed by those peaceful effects, which were expected. The peace was too loosely patched up, to be of any long duration. His adversaries began to worry him afresh; and, just as measures were bringing on the carpet, for a new and more lasting compromise, our Divine received an invitation to the church of *Chiavenna*; situate on the borders of *Italy*, and in the territory of the *Grisons*.

Augustin Mainard, pastor of that place, was lately dead: and a messenger arrived, to let *Zanchy* know, that he was chosen to succeed him. Having a very slender prospect of peace at *Strasburgh*, he obtained the consent of the Senate to resign his Canonry of *St Thomas*, and Professorship of Divinity. Whilst the above debates were depending, he had received separate

rate invitations to *Zurich, Geneva, Leyden, Heidelberg, Marburg*, and *Lausanne*: but, till he had seen the result of things at *Strasbourg*, he did not judge any of these Calls sufficiently providential to determine his removal.

He left *Strasbourg* *, in *November, 1563.* and entered on his pastoral charge at *Chiavenna*, the beginning of *January* following. But he had not long been there, before the town was visited by a dismal pestilence, which, within the space of seven months, carried off twelve hundred of the inhabitants. *Zanchy*, however, continued to exercise his ministry, as long as there was an assembly to preach to. At length, the far greater part of the towns men being swept away; he retreated for a while, with his family, to an adjoining mountain. His own account is this (*Tom. vii. part. i. col. 36, 37.*): "*Mainard*, my pious predecessor, had often foretold the calamity, with which the town of *Chiavenna* has been since visited. All the inhabitants have been too well convinced, that that holy man of God did not prophesy at random.—When the plague actually began to make havock, I enforced Repentance and Faith, while I had a place to preach in, or any congregation to hear.—Many being dead, and others having fled the town (like ship-wrecked mariners, who, to avoid instant destruction, make toward what coast they can); but very few remained: and, of these remaining few, some were almost terrified to death, others were solely employed in taking care of the sick, and others in guarding the walls.—They concurred in advising me to consult my own safety, by withdrawing, for a time, till the indignation should be overpast. I betook myself, therefore, with all my family, to an high mountain, not a vast way from the town, yet remote from human converse, and peculiarly formed for contemplation and unmolested retirement. Here we led a solitary life, for three months and an half. I devoted my time, chiefly, to Meditation and Writing; to Prayer, and reading the Scriptures.

I never

* Attended by his servant, *Frideric Syllepurg*, a native of *Hesse*: concerning whom *Zanchy* thus writes; *Discessi Argentina, una cum fido, non tam famulo, quam amico & fratre, Friderico Syllepurgio, Hesso; juvene bonorum literarum studio, & sana doctrina amanti*: "A learned youth, and a lover of the gospel; whom I look upon, not so much in the light of a Domestic, as of a faithful friend and a Christian brother."

Oper. T. vii. part. i. col. 36.

I hardly know, which were most extraordinary: the good qualities of the servant; or the gratitude and humility of the master.

I never was happier in my own soul, nor enjoyed a better share of health." Afterwards, the plague beginning to abate, he quitted his retreat, and resumed the public exercise of his function.

After four years continuance at *Chiavenna*, *Frederic III.* Elector Palatine, prevailed with him to accept a Divinity Professorship, in the University of *Heidelberg*, upon the decease of the famous *Zachary Ursin*. In the beginning of the year 1568, *Zanchy* entered on his new situation: and, shortly after opened the chair, with an admirable oration, *De conservando in ecclesia puro puro verbo Dei*. In the same year, he received his Doctor's degree: the Elector Palatine, and his son, Prince *Casimir*, honouring the ceremony with their presence.

He had not been long settled in the Palatinate, when the Elector (one of the most amiable and religious Princes of that Age) strongly solicited him to confirm and elucidate the doctrine of the *Trinity*, by, writing a professed treatise on that most important subject: desiring him, moreover, to be very particular and explicit, in canvassing the arguments made use of by the *Socinians*; who had then fixed their head quarters in *Poland* and *Transylvania*, and were exhausting every artifice, of sophistry and subterfuge, to degrade the SON and SPIRIT of God to the level of mere creatures. *Zanchy*, accordingly employed his leisure hours in obeying this pious command. His masterly and elaborate treatise *De Dei natura*; and That *De tribus Elohim uno eodemque Jehova*; were written on this occasion: treatises, fraught with the most solid Learning and Argument; breathing, at the same time, the amiable spirit of genuine Candour and transparent Piety. Among a variety of interesting particulars, he does not omit to inform his Readers, that *Laelius Socinus*, and other favourers of the *Servetian* hypothesis, had spared neither pains, nor art, to pervert his judgment, and win him over to their party: but that, finding him inflexible, they had broke off all intercourse with him; and, from artful adulators, commenced his determined enemies. An event this, which he even looked upon as a blessing, and for which he conceived himself bound to render his best thanks to the supreme head of the church, CHRIST JESUS.—He retained his Professorship at *Heidelberg*, ten years: when, the Elector *Frederic* being dead, he removed to *Newstadt*, the residence of Prince *John Casimir*, Count Palatine. Here he chose to fix his station, for the present, in preference to

to two invitations he had just received : one, from the university of *Leyden*, then lately opened ; the other, from the Protestant church at *Antwerp*.—The conduct of Divine Providence, respecting *Zanchy's* frequent removals, is very observable. He was a lover of peace, and passionately fond of retirement. But he was too bright a luminary, to be always continued in one place. The *Salt of the Earth* must be sprinkled here and there, in order to be extensively useful, and to season the Church throughout. Hence, God's faithful Ministers, like the Officers in a Monarch's army, are quartered in various places ; stationed and remanded hither and thither, as may most conduce to their Master's service.

The church of *Newstadt*, enjoyed our author upwards of seven years. Being, by that time, far advanced in life ; and the infirmities of age coming on him very fast ; he found himself obliged to cease from that constant series of labour, and intenseness of application, which he had, so long, and so indefatigably, undergone. He was, at his own request, dismissed, from public service, at *Newstadt*, by the Elector *Casimir* ; receiving, at the same time, very substantial marks of respect and favour from that religious and generous Prince.

From *Newstadt*, he repaired, once more, to *Heidelberg* ; chiefly with a view to see some of his old friends.—This proved his last removal on earth : for, shortly after, his Soul, now ripe for glory, dropt the Body, and ascended to heaven, about six in the morning of *November 19, 1590. æt. 75*. His remains were interred at *Heidelberg*, in the College Chapel of *St Peter* ; where a small monumental stone was set up to his memory, with this inscription :

HIERONYMI hic sunt condita ossa ZANCHII,

Itali ; exulantis, CHRISTI amore, a patria :

Qui Theologus quantus fuerit et Philosophus,

Testantur hoc, Libri editi ab Eo plurimi ;

Testantur hoc, quos voce docuit in Scholis ;

Quique audiere eum docentem ecclesias.

Nunc ergo, quamvis hinc migrarit Spiritu,

Claro tamen nobis remansit nomine. *

Decessit A. MDXC. Die 19. Novemb.

I cannot

* Here ZANCHY rests, whom love of truth constrain'd
To quit his own and seek a foreign land.
How good and great he was, how form'd to shine,
How fraught with science human and divine ;

Sufficient

I cannot help lamenting, that no more is to be collected, concerning this incomparable man, than *a few outlines* of his life; comprizing little else but a dry detal of *dates* and *removals*.

As to his *Person*. I can find no description of it, except from some very old and scarce Prints, most of which were struck from Engravings on Wood. These represent him, as extremely corpulent, even to Unwieldiness. And yet, from the astonishing Extent, Profoundness, and exquisite Activity, of his Learning, Judgment, and Genius; one might well nigh be induced to imagine, that He consisted entirely of *Soul*, without any dead Weight of *Body* at all. For, of his *MIND*, his writings present us with the loveliest image. He seems to have been possessed, and in a very superior degree, of those Graces, Virtues, and Abilities, which ennoble and exalt human nature to the highest elevation it is capable of below. His clear insight into the truths of the gospel, is wonderful! especially, considering that the church of God was but just emerging from the long and dismal night of *Papish* darkness; and himself, previous to his conversion, as deeply plunged in the shades, as any. It is a blessing, which but few are favoured with, to step, almost at once, out of midnight, into meridian day.—He was thoroughly experienced in the divine life of the soul; and an happy subject of that internal kingdom of God, which lies in *righteousness, and peace, and joy in the Holy Ghost*. This enabled him to sustain that impetus of opposition, which he, almost constantly, met with. Few persons have, ordinarily, borne a larger share of the cross; and, perhaps, none ever sustained it better. In him were happily centred all the meek benevolence of *Charity*, and all the adamantine firmness of *Intrepidity*: qualities, alas, not constantly united in men of Orthodoxy and Learning.

He was intimately conversant with the writings of the *fathers*, and of the philosophers of that and the preceding times. His modesty and humility were singular. No man was ever more studious to preserve peace in the church of Christ, nor more highly relished the pleasures of learned and religious friendship.—For some time before his decease, it pleased God
to

Sufficient proof his num'rous Writings give,
And those who heard him teach and saw him live.
Earth still enjoys him, tho' his Soul is fled:
His name is deathless tho' his dust is dead.

to deprive him of his eye-sight: for this I take to be the meaning of the excellent *Melchior Adamus**; to whom I am indebted for much of the preceding account.—His *Works*, which, with his Letters, and some other small pieces included, are divided into 9 Tomes, were collected and published, by his executors, some years after his death; and are usually bound together in 3 vols, *folio*.—He was twice married, and had several children; none of which, so far as I can find, appear to have survived him.

He is said, by Mr *Leigh*†, to have been one “of the most Scholastical among the Protestants:” which, however, may be questioned; his style, and manner of treating an argument, being rather plain and solid, than subtil and metaphysical. If Scholism be an excellence in a writer, it is certain that the elder *Spanhemius*, and the great *Francis Turretin*, have, since, much exceeded *Zanchy* in that respect.—Our learned countryman, Mr *Matthew Poole*, terms him ‡ *Theologus non e multis; ejus commentaria, singulari eruditione atque acumine composita, auctorem suum doctissimum referunt*: “A Divine of the first class; whose expositions, written with extraordinary learning and ability, prove him to have been a most accomplished scholar.”—Even, Mr *Bayle*, who never seems to have been better pleased, than when he could pick an hole in the gown of an Ecclesiastic, though himself was the son of one; yet allows our author to have been “one of the most celebrated Protestant Divines, and that few Ministers have been so moderate as he.”

Nor must I omit the honour put upon him, by our university of *Cambridge*, within five years after his death.—One *William Barrett*||, fellow of *Gonville* and *Caius* college, ventured, April 29, 1595, to preach an *Arminian* sermon, in the face of the University, at *St Mary's*. I say, *ventured*; for it was a bold and dangerous attempt, at that time, when the Church of *England* was in her purity, for any man to propagate *Arminianism*§: and, indeed, *Barrett* himself paid dear for

* His words concerning *Zanchy* are *in senectâ que nunquam sola venit, fato Isaaci obnoxius.*

† *Account of Rel. and Learn. Men*, p. 370.

‡ *Synopf. Criticor.* vol. iv. pars 2. in *Præloqu. ad Lect.*

|| See *FULLER's Hist. of Cambridge*, p. 150.

§ As every Reader may not have a clear, determinate idea of what *Arminianism* precisely is; it may, to such, be satisfactory to know, that it consists, chiefly, of 5 particulars. (1.) The *Arminians* will not allow *Election*,

for his innovating rashness; which ended in his ruin. The University were so highly offended, both at his presumption, in daring to avow his novel, heterodox opinions; and for mentioning some great Divines, among whom Zanchy was one, in terms of the highest rancour and disrespect; that he was enjoined to make a public recantation, in that very pulpit, from whence he had so lately vented his errors. This he did, the 5th of May following. Part of his recantation ran * thus:

C

"Lastly,

tion to be an eternal, peculiar, unconditional, and irreversible act of God. (2.) They assert, that Christ died, equally and indiscriminately, for every individual of mankind: for them that perish, no less than for them that are saved. (3.) That saving grace is tendered to the acceptance of every man; which he may, or may not, receive, just as he pleases. Consequently, is suspended, for its efficacy on the will of man. (5.) That saving grace is not an *abiding* principle; but that those who are loved of God, ransomed by Christ, and born again of the Spirit, may (let God wish and strive ever so much to the contrary) throw all away, and perish eternally at last.

To these, many *Arminians* tack a variety of errors beside. But the above may be considered as a general *skelton* of the leading mistakes which characterize the sect.

* *Postremo, temere hac verba effudi adversus Johannem Calvinum, virum de ecclesia Christi optime meritum; Eum nimirum ausum fuisse sese attollere supra altissimi & omnipotentis Dei vere altissimum et omnipotentem Filium. Quibus verbis me viro doctissimo, vereque pio, magnam injuriam fecisse fateor: temeritatemque hanc meam ut omnes condonetis, humillime precor. Tum etiam quod nonnulla adversus P. Martyrem, Theodorum Bezam, HIERONYMUM ZANCHIUM, Franciscum Junium, et ceteros ejusdem religionis, ECCLESIAE NOSTRAE LUMINA & ORNAMENTA, acerbissime effuderim; eos odioso nomine appellans Calvinistas, & aliis verbis ignominia gravissimam infamia notam inuens. Quos quia ECCLESIA NOSTRA MERITO REVERETUR, non erat equum, et ego eorum famam violarem, aut existimationem aliqua ratione imminuerem; aut aliquos e nostris debitorer, ne eorum doctissima Scripta legerent.*

STRYPE'S Life of *Whitgift*. Appendix. p. 186.

I cannot help observing one more particular, respecting this famous Recantation; wherein the *Recanter* thus expressed himself: *Secundo, Petri fidem deficere non potuisse, asserui; at aliorum posse, &c. i. e.* "I asserted, that *Peter's* faith, indeed, could not fail; but that the faith of other believers might: whereas, now, being, by Christ's own word, brought to a better and sounder mind, I acknowledge that Christ prays for the faith of each believer in particular; and that, by the efficacy of Christ's prayer, all true believers are so supported, that their faith cannot fail."—*Barret* asserted, rank *Arminian* as he was, that *Peter's* faith did not actually fail. But we have had a recent instance of an *Arminian* preacher, who avers, without ceremony, that *Peter's* faith DID fail. The passage, *verbatim*, without adding a jot, or diminishing a tittle, stands thus: "PETER'S FAITH FAILED, THOUGH CHRIST HIMSELF PRAYED IT MIGHT NOT."—See a Sermon, on 1 Cor. ix. 27. preached before the university of OXFORD, Febr. 19, 1769, by John Allen, M. A. Vice-principal of Magdalen Hall, p. 17.

This

"Lastly, I rashly uttered these words against JOHN CALVIN (a person, than whom none has deserved better of the Church), namely, that *he had presumed to exalt himself above the Son of God*: in saying which, I acknowledge that I greatly injured that most learned and truly pious man; and I do most humbly intreat, that ye will all forgive this my rashness. I also threw out, in a most rancorous manner, some reflections against *P. Martyr, Theodore Beza, Jerom Zanchy, Francis Junius*, and others of the same religion, who were THE LIGHTS AND ORNAMENTS OF OUR CHURCH: calling them by the malicious name of *Calvinists*, and branding them with other reproachful terms. I did wrong, in assailing the reputation of these persons, and in endeavouring to lessen the estimation in which they are held, and in dissuading any from reading their most learned works: seeing OUR CHURCH HOLDS THESE DIVINES IN DESERVED REVERENCE."

I would hope, as our *Articles of Religion* have not been changed, but stand just as they did at that very time; that the Church of *England*, in the year 1769, still considers the above great men (and *Zanchy* among the rest) as some of HER ancient LIGHTS AND ORNAMENTS: and that she holds *Them*, and *their Writings*, in the same DESERVED REVERENCE, as did the Church of *England* in the year 1595.

OBSER-

"This is Arminianism double-distilled. The common, simple Arminianism, that served *Barrett*, and *Laud*, and *Heylin*, will not do now, for our more enlightened Divines.—Whether *Peter's faith* failed, or not; that *Mr Allen's modesty* has failed him, is, I believe, *What no-body can deny*.

OBSERVATIONS
ON THE
DIVINE ATTRIBUTES;

NECESSARY TO BE PREMISED,

In order to our better understanding the Doctrine of
PREDESTINATION.

ALTHOUGH the great and ever blessed God is a Being *absolutely simple*, and infinitely remote from all shadow of *Composition*; He is, nevertheless, in condescension to our weak and contracted faculties, represented, in scripture, as possessed of divers Properties, or *Attributes*, which, though seemingly different from his *Essence*, are, in reality, essential to Him, and constitutive of his very nature.

Of these Attributes, those, on which we shall now particularly descant (as being more immediately concerned in the ensuing subject), are the following ones; 1. His eternal *Wisdom* and *Fore-knowledge*, 2. The absolute *Freedom* and Liberty of his Will, 3. The Perpetuity and *Unchangeableness* both of Himself and his Decrees, 4. His *Omnipotence*, 5. His *Justice*, 6. His *Mercy*.

Without an explication of these, the Doctrine of Predestination cannot be so well understood: we shall, therefore, briefly consider them, by way of Preliminary to the main subject.

I. With respect to the divine *Wisdom* and *Fore-knowledge*, I shall lay down the following *Positions*.

Pos. 1. God is, and always was, so perfectly wise, that *nothing* ever did, or does, or can, elude his knowledge. He knew, from all eternity, not only what *He Himself* intended to do, but also what he would *incline* and *permit* others to do. *Acts* xv. 18. "Known unto God are all his works, *απ' αιωνος*, from eternity."

Pos. 2. Consequently, God knows nothing *now*, nor will know any thing *hereafter*, which he did not know and foresee *from everlasting*: his Fore-knowledge being co-eternal with Himself, and extending to every thing that is or shall be done. *Heb.* iv. 13. *All things*, which comprises past, present and fu-

ture, are naked and open to the eyes of him with whom we have to do.

Pos. 3. This Foreknowledge of God is not *conjectural* and *uncertain*, (for then it would not be *Foreknowledge*) but most *sure* and *infallible*: so that whatever He foreknows to be future, shall necessarily and undoubtedly come to pass. For, His knowledge can no more be frustrated, or his wisdom be deceived, than he can cease to be God. Nay, could either of these be the case, he actually *would* cease to be God; all *mistake* and *disappointment* being absolutely incompatible with the divine nature.

Pos. 4. The *influence*, which the divine Foreknowledge has on the *certain Futurition* of the things foreknown, does not render the intervention of *second causes* needless, nor destroy the nature of the things themselves.

My meaning is, that the prescience of God does not lay any *co-ercive* necessity on the wills of beings naturally *free*. For instance, man, even in his fallen state, is endued with a *natural* freedom of will; yet he acts, from the first to the last moment of his life, in absolute subserviency (though, perhaps, he does not *know* it, nor *design* it) to the purposes and decrees of God concerning him: notwithstanding which, he is sensible of no *compulsion*, but acts as *freely* and *voluntarily*, as if he was *sui juris*, subject to no controul, and absolutely lord of himself. This made LUTHER *, after he had shewn how all things necessarily and inevitably come to pass, in consequence of the sovereign Will and infallible Foreknowledge of God, say, that “We should carefully distinguish between a necessity of *Infalibility*, and a necessity of *Coaction*; since both good and evil men, though by their actions they fulfil the decree and appointment of God, yet are not *forcibly* constrained to do any thing, but act *willingly*.”

Pos. 5. God's Foreknowledge, taken abstractedly, is not the sole cause of Beings and Events; but his *Will* and Foreknowledge together. Hence we find, Acts ii. 23. that his *determinate counsel* and *Foreknowledge* act in concert; the latter resulting from, and being founded on, the *former*.

We pass on,

II. To consider the *Will* of God: with regard to which we assert as follows.

Pos. 1.

* De Serv. Arb. cap 44.

Pos. 1. The Deity is possessed not only of infinite Knowledge, but likewise of absolute *liberty* of Will: so that whatever he *does*, or *permits* to be done, he does and permits *freely*, and of his own good pleasure.

Consequently, it is his free pleasure *to permit Sin*; since, without his permission, neither men nor devils can do any thing. Now, to *permit*, is, at least, the same as *not to hinder*, though it be in our power to hinder if we please: and this permission, or non-hindrance, is certainly an act of the divine Will. Hence AUSTIN† says, “Those things, which, seemingly, thwart the divine Will, are, nevertheless, agreeable to it; for, if God did not permit them, they could not be done: and whatever God permits, He permits freely and willingly. He does nothing, neither suffers any thing to be done, against his own Will.” And LUTHER‡ observes, that “God permitted Adam to fall into Sin, because he willed that he should so fall.”

Pos. 2. Although the Will of God, considered in itself, is simply *one and the same*; yet, in condescension to the present capacities of men, the divine Will is very properly distinguished into *secret* and *revealed*. Thus it was his *revealed* Will, that *Pharaoh* should let the *Israelites* go; that *Abraham* should sacrifice his Son; and that *Peter* should not deny Christ: but, as was proved by the event, it was his *secret* Will that *Pharaoh* should not let *Israel* go, *Exod. iv. 21.* that *Abraham* should not sacrifice *Isaac*, *Gen. xxii. 12.* and that *Peter* should deny his Lord, *Mat. xxvi. 34.*

Pos. 3. The Will of God, respecting the salvation and condemnation of men, is never contrary to itself; He *immutably* wills the salvation of the Elect, and *vice versa*: nor can he ever vary or deviate from his own will in any Instance whatever, so as that That should be done, which he willeth not; or That not be brought to pass, which he willeth. *Isai. xlv. 10. My Counsel shall stand, and I will do all my pleasure.* Psalm xxxiii. 11. *The counsel of the Lord standeth for ever, and the thoughts of His heart to all generations.* Job xxiii. 13, 14. *He is in one mind, who can turn him? and what his soul desireth, even that he doth; for he performeth the thing that is appointed for me; and many such things are with him.* Eph. i. 11. *Being predestinated, according to the purpose of Him, who worketh all things after the counsel of his own will.*

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Thus,

† Enchir. cap. 100.

‡ De Serv. Arb. c. 153.

Thus, for instance, *Hophni and Phineas hearkened not to the voice of their father*, who reproved them for their wickedness, *because the Lord would slay them*, 1 Sam ii. 25. and *Sihon, King of Heshbon*, would not receive the peaceable message sent him by Moses, *because the Lord God hardened his spirit, and made his Heart obstinate, that He might deliver him into the hand of Israel*, Deut. ii. 26, 30. Thus also, to add no more, we find that there have been, and ever will be, some, whose eyes God blindeth, and whose hearts he hardeneth, i. e. whom God permits to continue blind and hardened, on purpose to prevent their seeing with their eyes, and understanding with their hearts, and to hinder their conversion to God, and spiritual healing by him, *Isai. vi. 9 John xii. 39, 40.*

Pos. 4. Because God's *Will of Precept* may, in some instances, appear to thwart his *Will of Determination*; it does not follow, either, 1. that He mocks his creatures, or, 2. that they are excusable for neglecting to observe his *Will of Command*.

(1.) He does not hereby mock his creatures; for, if men do not believe his word, nor observe his precepts, the fault is not in Him, but in themselves: their unbelief and disobedience are not owing to any Ill *infused* into them by God, but to the *vitiosity* of their depraved nature, and the perverseness of their own wills. Now, if God invited all men to come to him, and then shut the door of mercy against any who were desirous of entering; his invitation would be a mockery, and unworthy of Himself: but we insist on it, that he *does not* invite all men to come to him in a saving way; and that *every individual person*, who is, through His gracious influence on his heart, made *willing* to come to him, shall, sooner or later, be surely saved by him, and that with an everlasting salvation. (2.) Man is not excusable for neglecting God's *Will of Command*. *Pharaoh* was faulty, and therefore justly punishable, for not obeying God's revealed Will, though God's secret Will rendered that obedience impossible. *Abraham* would have committed Sin, had he refused to sacrifice *Isaac*; and, in looking to God's secret Will, would have acted counter to his revealed one. So *Herod, Pontius Pilate*, and the reprobate *Jews*, were justly condemned for putting CHRIST to death, inasmuch as it was a most notorious breach of God's revealed Will. "Thou shalt do no murder; yet, in slaying the Messiah, they did no more than God's hand and his

his *counsel*, i. e. his secret, ordaining Will, *determined before should be done*, Acts iv. 27, 28. and Judas is justly punished for perfidiously and wickedly betraying Christ, though his perfidy and wickedness were (but not with his design) subservient to the accomplishment of the Decree and Word of God.

The brief of the matter is this; secret things belong to God, and those that are revealed belong to us: therefore, when we meet with a *plain precept*, we should simply endeavour to obey it, without tarrying to enquire into God's *hidden purpose*. Venerable BUCER, after taking notice how God hardened Pharaoh's heart, and making some observations on the Apostle's simile of a Potter and his clay; adds,* that "Though God has at least the same right over His creatures, and is at liberty to make them what he will, and direct them to the end that pleaseth himself, according to his sovereign and secret determination; yet it by no means follows, that they do not act freely and spontaneously, or that the evil they commit is to be charged on God."

Pos. 5. God's hidden Will is *peremptory* and *absolute*: and therefore cannot be hindered from taking effect.

God's Will is nothing else than *God himself willing*: consequently, it is omnipotent and unfrustrable. Hence we find it termed, by Austin and the schoolmen, *voluntas omnipotentissima*; because, whatever God wills, cannot fail of being effected. This made Austin say, † "Evil men do many things contrary to God's revealed Will; but so great is his wisdom, and so inviolable his truth, that He directs all things into those channels which he foreknew." And again; ‡ "No free-will of the creature can resist the Will of God; for man cannot so will, or nill, as to obstruct the divine determination, or overcome the divine power." Once more § "It cannot be questioned, but God does all things, and ever did according to his own purpose: the human will cannot resist him, so as to make him do more or less than it is his pleasure to do, *quandoquidem etiam de ipsis hominum voluntatibus quod vult facit*, since he does what he pleases even with the wills of men."

Pos. 6. Whatever comes to pass, comes to pass by virtue of this absolute, omnipotent Will of God, which is the primary and supreme cause of all things. Rev. ix. 11. *Thou hast created*

* Bucer ad Rom. ix.

† De Civ. Dei. l. 22, c. 1.

‡ De Corr. & Grat. c. 14.

§ Ibid.

created all things, and for thy pleasure they are, and were created. Psalm cxv. 3. Our God is in the heavens; he hath done whatsoever he pleased. Dan. iv. 35. He doth according to his Will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What dost thou? Psalm cxxxv. 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. Mat. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. To all which, AUSTIN subscribes when he says, * "Nothing is done, but what the Almighty wills should be done, either efficiently or permissively." As does LUTHER, whose words are these, † "This therefore must stand; to wit the unsearchable Will of God, without which nothing exists or acts." And again, c. 160. "God would not be such, if he was not almighty, and if any thing could be done without him." And elsewhere, c. 158. he quotes these words of Erasmus: "Supposing there was an earthly prince, who could do whatever he would, and none were able to resist him; we might safely say of such an one, that he would certainly fulfill his own desire: in like manner, the Will of God, which is the first cause of all things, should seem to lay a kind of necessity upon our wills." This LUTHER approves of, and subjoins, "Thanks be to God for this orthodox passage in Erasmus's discourse! but, if this be true, what becomes of his doctrine of free-will, which he, at other times, so strenuously contends for?"

Pos. 7. The Will of God is *so* the cause of all things, as to be, itself, *without* cause: for nothing can be the cause of that, which is the cause of every thing.

So that the divine will is the *ne plus ultra* of all our enquiries: when we ascend to that, we can go no farther. Hence, we find every matter resolved, ultimately, into the mere sovereign pleasure of GOD, as the spring and occasion of whatsoever is done in heaven and earth. Mat. xi. 25. *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.* Luke xii. 32. *It is your father's good pleasure to give you the Kingdom.* Mat. viii. 3. *I will be thou clean.* Mark iii. 13, *He went up into a mountain, and called unto Him whom He would.* Jam. i. 18. *Of His own Will begat He us, with the word of truth.* John i. 13. *Which were born not of blood, nor of the will of the flesh, nor of the*

* Tom. 3. in Enchi.

† De Serv. Arb. c. 143.

the will of man, but of God. Rom. ix. 15, 18. *I will have mercy on whom I will have mercy, and I will have compassion, on whom I will have compassion. Therefore, he hath mercy on whom he will have mercy, and whom he will he hardneth.* And no wonder that the Will of God should be the main spring that sets all inferior wheels in motion, and should likewise be the rule by which he goes in all his dealings with his creatures; since nothing out of God, i. e. exterior to himself, can possibly induce him to *will* or *nill* one thing, rather than another. Deny this, and you, at one stroke, destroy his *immutability* and *independency*; since he can never be *independent*, who acts *pro re nata*, as emergency requires, and whose will is suspended on that of others: not *unchangeable*, whose purposes vary and take all shapes, according as the persons or things vary, who are the objects of those purposes. The only reason, then, that can be assigned, WHY the Deity does this, or omits that, is, *because it is his own free pleasure.* LUTHER, * in answer to that question, "Whence it was, that Adam was permitted to fall, and corrupt his whole posterity; when God could have prevented his falling," &c. says, "God is a Being, whose Will acknowledges no cause: neither is it for us to prescribe rules to His sovereign pleasure, or call Him to account for what he does. He has neither superior nor equal: and his Will is the rule of all things. He did not therefore will such and such things, because they were *in themselves* right, and he was *bound* to will them; but they are therefore equitable and right, because He wills them. The will of man, indeed, may be influenced and moved; but God's Will never can. To assert the contrary, is to *undeify* Him." BUCER likewise observes, † "God has no other motive for what he does, than *ipsa voluntas*, His own mere Will; which Will is so far from being unrighteous, that it is Justice itself."

Pos. 8. Since, as was lately observed, the Determining Will of God, being omnipotent, cannot be obstructed or made void; it follows, that He never did, nor does he now, will that every individual of mankind should be saved.

If this was his Will, not one single soul could ever be lost; (for who hath resisted his will?) and he would surely afford all men those effectual *means* of salvation, without which it cannot be had. Now, God *could* afford these means as easily to *all* mankind, as to *some* only: but experience proves that he *does*

* De Serv. Arb. c. 153.

† Ad Rom. ix.

does not; and the reason is equally plain, namely, that he *will not*; for *whatsoever the Lord pleaseth, that does he in heaven and on earth*. It is said, indeed, by the Apostle, that *God would have all Men saved, and come to the knowledge of the truth?* i. e. as AUSTIN,* constantly with other scriptures, explains the passage, “God will save some out of the whole race of mankind,” that is, persons of all nations, kindreds and tongues. Nay, he will save all men i. e. as the same father observes, “every kind of men, or men of every kind,” namely, the Election of grace, be they bond or free, noble or ignoble, rich or poor, male or female. Add to this, that it evidently militates against the Majesty, Omnipotence, and Supremacy of God, to suppose that He can either *will* any thing *in vain*; or that any thing can take effect *against His will*; therefore BUCER observes, very rightly, *ad Rom. ix.* “God doth not will the salvation of reprobates; seeing he hath not chosen them, neither created them to that end.” Consonant to which are those words of LUTHER,† “This mightily offends our rational nature, that God should, of his own mere, unbiaſſed Will, leave some men to themselves, harden them, and then condemn them: but He has given abundant demonstration, and does continually, that this is really the case; namely, that the sole cause, why some are saved, and others perish, proceeds from his willing the salvation of the former, and the perdition of the latter, according to that of Paul, *He bath mercy on whom He will have mercy, and whom He will He hardneth.*”

Pos. 9. As God doth not will that each individual of mankind should be saved; so neither did he will that Christ should properly and immediately die for each individual of mankind: whence it follows, that, though the blood of Christ, from its own intrinsic dignity, was *sufficient* for the redemption of all men; yet, in consequence of his Father's appointment, he shed it *intentionally*, and therefore *effectually* and *immediately*, for the Elect only.

This is self-evident. God, as we have before proved, *wills* not the salvation of every man: but He gave his Son to die for them whose salvation he willed; therefore his Son did not die for every man. All those, for whom Christ died, are saved; and the divine justice indispensably requires that to them the benefits of his death should be imparted: but only the

* Enchir. c. 103. & de Corr. & Gr. c. 14.

† De Serv. Arb. c. 161.

the Elect are saved; they only partake of those benefits; consequently, for them only he died and intercedes. The apostle, *Rom. viii.* asks, *Who shall lay any thing to the charge of God's Elect? it is God that justifies*, i. e. his Elect, exclusively of others: *who is he that condemneth? It is Christ that died for them*, exclusively of others. The plain meaning of the passage is, that those, whom God justifies, and for whom Christ died (justification and redemption being of exactly the same extent), cannot be condemned. These privileges are expressly restrained to the Elect: therefore God justifies and Christ died for them alone.

In the same chapter, *Paul* asks; *He that spared not his own Son, but delivered Him up for us all*, (i. e. for all us elect persons) *how shall he not, with him, also freely give us all things?* i. e. salvation, and all things necessary to it. Now, it is certain that these are not given to every individual; and yet, if *Paul* says true, they are given to all those for whom Christ was delivered to death: consequently, he was not delivered to death for every individual. To the same purpose *St. Austin* argues, in *Johan. tract. 45. col. 335.* Hence that saying of *Ambrose*, * *"si non credis, non tibi passus est"*, i. e. if you are an unbeliever, Christ did not die for you." Meaning, that whoever is left under the power of final unbelief, is thereby evidenced to be one of those for whom Christ did not die: but that all, for whom he suffered, shall be, in this life, sooner or later, indued with faith. The church of *Smyrna*, in their letter to the diocese of *Pontus*, insist every where on the Doctrine of special redemption†. *Bucer*, in all parts of his works, observes, that "Christ died restrictively for the Elect only; but for them universally."

Pos. 10. From what has been laid down, it follows, that *Austin*, *Luther*, *Bucer*, the Scholastic Divines, and other learned writers, are not to be blamed for asserting that "God may, in some sense, be said to will the being and commission of sin." For, was this contrary to his determining will of permission, either he would not be omnipotent, or sin could have no place in the world: but he is omnipotent, and sin has place in the world; which it could not have, if God willed otherwise; for *who hath resisted his will?* *Rom. ix.* No one can deny that God permits sin: but he neither permits it ignorantly, nor unwillingly; therefore, knowingly and willingly. *Vid. Aust. Enchir.*

* *Ambros. Tom. 2. de fid. ad Grat. l. 4. c. i.*

† *Vid. Euseb. Hist. l. 4. c. 10.*

Enchir. c. 96. LUTHER stedfastly maintains this in his book *de Serv. Arbitr.* and BUCER in *Rom. i.* However, it should be carefully noticed, (1.) That God's permission of sin does not arise from his taking *delight* in it: on the contrary, sin, as sin, is the abominable thing that his soul hateth: and his efficacious permission of it is for wise and good purposes. Whence that observation of *Austin*, * "God, who is no less omnipotent, than he is supremely and perfectly holy, would never have permitted Evil to enter among his works, but in order that he might do Good even with that Evil," i. e. over rule it for good in the end. (2.) That God's free and voluntary permission of sin lays no man under any *forcible* or *compulsive* necessity of committing it: consequently, the Deity can by no means be termed the author of moral evil; to which he is not, in the *proper* sense of the word, accessary, but only *remotely* or *negatively* so, inasmuch as he could, if he pleased, absolutely prevent it.

We should, therefore, be careful not to give up the *Omnipotence* of God, under a pretence of exalting his *holiness*: he is infinite in *both*, and therefore *neither* should be set aside or obscured. To say that God *absolutely* nills the being and commission of sin, while experience convinces us that sin is acted every day; is to represent the Deity as a *weak*, impotent being, who would fain have things go otherwise than they do, but cannot accomplish his desire. On the other hand, to say that he willeth sin, doth not in the least detract from the holiness and rectitude of his nature; because, whatever God *wills*, as well as whatever he *does*, cannot be *eventually* evil: *materially* evil it may be; but, as was just said, it must, ultimately, be directed to some wise and just end, otherwise he could not will it: for his Will is righteous and good, and the sole rule of right and wrong, as is often observed by *Austin*, *Luther*, and others.

Pos. 11. In consequence of God's immutable Will and infallible Foreknowledge, whatever things come to pass, come to pass *necessarily*; though, with respect to second causes, and us men, many things are *contingent*: i. e. *unexpected*, and *seemingly accidental*.

That this was the doctrine of LUTHER, none can deny, who are in any measure acquainted with his works: particularly with his treatise *De Servo Arbitrio*, or *Free-will a slave*:

slave: the main drift of which book is, to prove, that the will of man is by nature enslaved to evil only, and, because it is *fond* of that slavery, is therefore said to be *free*. Among other matters, he proves there, that, "whatever man does, he does *necessarily*, though not with any sensible *compulsion*: and that we can only do what God from eternity willed and foreknew we should; which Will of God must be effectual, and his Foresight must be certain." Hence we find him saying, * "It is most necessary and salutary for a christian to be assured, that God foreknows nothing *uncertainly*: but that he *determines*, and *foresees*, and *acts*, in all things, according to his own eternal, immutable, and infallible Will;" adding, "Hereby, as with a thunderbolt, is man's free-will thrown down and destroyed." A little after, he shews in what sense he took the word *necessity*; "By it," says he, "I do not mean that the will suffers any *forcible constraint*, or *co-action*; but the infallible accomplishment of those things, which the immutable God decreed and foreknew concerning us." He goes on: "Neither the divine nor human will does any thing by constraint: but, whatever man does, be it good or bad, he does with as much appetite and willingness, as if his will was really free. But, after all, the Will of God is certain and unalterable, and is the Governess of ours." Exactly consonant to all which are those words of *Luther's* friend and fellow labourer, MELANCTHON: † "All things turn out according to divine predestination; not only the works we do outwardly, but even the thoughts we think inwardly:" adding, in the same place, "There is no such thing as *chance*, or *fortune*; nor is there a readier way to gain the fear of God, and to put our whole trust in him, than to be thoroughly versed in the doctrine of Predestination." I could cite, to the same purpose *Austin*, *Aquinas*, and many other learned men; but, for brevity's sake, forbear. That this is the doctrine of scripture, every adept in those sacred books cannot but acknowledge. See, particularly, *Psalms* cxxxv. 6. *Mat.* x. 29. *Prov.* xvi. 1. *Mat.* xxvi. 54. *Luke* xxii. 22. *Acts* iv. 28. *Eph.* i. 11. *Isai.* xlvi. 10.

Pos. 12. As God knows nothing now, which he did not know from all eternity: so he *wills* nothing now, which he did not will from everlasting.

This position needs no explanation nor enforcement: it being self evident, that, if any thing can accede to God *de novo*,

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i. e.

* Cap. 17. in Resp. ad præf.

† In *Eph.* i.

i. e. if he can at any time be wiser than he always was, or will that at one time, which he did not will from all eternity; these dreadful consequences must ensue, (1.) that the knowledge of God is not perfect, since what is absolutely perfect *non recipit magis & minus*, cannot admit either of *addition*, or *detractiō*. If I add *to* any thing, it is from a supposal that that thing was not complete before; if I detract *from* it, it is supposed that that detractiō renders it less perfect than it was. But the knowledge of God, being infinitely perfect, cannot, consistently with that perfection, be either increased or lessened. (2.) That the Will of God is *fluctuating*, *mutable*, and *unsteady*; consequently, that God himself is so, his Will co inciding with his Essence: contrary to the avowed assurances of scripture, and the strongest dictates of reason, as we shall presently shew, when we come to treat of the divine immutability.

Pos. 13. The absolute Will of God is the *original* spring and *efficient* cause of his people's salvation.

I say, the *original* and *efficient*; For, *sensu complexo*, there are *other* intermediate causes of their salvation, which, however, all result from, and are subservient to, this *primary* one, the *will* of God. Such are his everlasting *Choice* of them to eternal life; the eternal *Covenant* of grace, entered into by the Trinity, in behalf of the elect; The *Incarnation*, *Obedience*, *Death* and *Intercession* of Christ for them; all which are so many links in the great chain of causes: and not one of these can be taken away, without marring and subverting the whole gospel plan of salvation by Jesus Christ. We see, then, that the free, unbiaſſed, sovereign Will of God is the *root* of this tree of life, which bears so many glorious branches, and yields such salutary fruits: He therefore loved the elect, and ordained them to life, because he *would*; according to that of the apostle, *having predestinated us—according to the good pleasure of his Will*, Eph. i. 5. Then, next after God's *covenant* for his people, and *promises* to them, comes in the infinite merit of *Christ's righteousness and atonement*: for we were chosen to salvation in Him, as members of his mystic body; and *through* Him, as our surety and substitute, by whose *vicarious* obedience to the moral law, and submission to its curse and penalty, all we, whose names are in the book of life, should never incur the divine hatred, or be punished for our sins, but continue to eternity, as we were *from* eternity, heirs of God, and joint-heirs with Christ. But still, *divine grace and favour* (and God extends

tends these to whom he *will*) must be considered as what gave birth to the glorious scheme of *redemption*; according to what our Lord himself teaches us, John iii. 16. *God so loved the world, that he gave his only begotten Son, &c.* and that of the apostle, 1 John iv. 9. *In this was manifested the love of God towards us, because that he sent his only begotten Son into the world, that we might live through Him.*

Pos. 14. Since this absolute Will of God is both immutable and omnipotent; we infer, that the salvation of every one of the elect is *most infallibly certain*, and can by no means be prevented. This necessarily follows from what we have already asserted and proved, concerning the Divine Will; which, as it cannot be disappointed or made void, must undoubtedly secure the salvation of all whom God wills should be saved.

From the whole of what has been delivered under this second head, I would observe, That the genuine tendency of these truths is, not to make men indolent and careless, or lull them to sleep on the lap of presumption and carnal security; but, (1.) To *fortify* the people of Christ against the attacks of unbelief, and the insults of their spiritual enemies. And what is so fit, to guard them against these, as the comfortable persuasion of God's unalterable Will to save them, and of their unalienable interest in the *sure mercies* of David? (2.) To withdraw them entirely from all dependance whether on themselves, or any creature whatever; to make them renounce their own righteousness, no less than their sins, in point of reliance, and to acquiesce sweetly and safely in the certain perpetuity of his rich favour. (3.) To excite them, from a trust of his Good-will toward them, to *love* that God, who hath given such great and numberless proofs of his love to men; and, in all their thoughts, words, and works, to aim, as much as possible, at his honour and glory.

We were to consider,

III. The *Unchangeableness*, which is essential to Himself and his Decrees.

Pos. 1. God is *essentially unchangeable* in Himself. Were he otherwise, he would be confessedly *imperfect*; since whoever changes, *must* change either for the *better*, or for the *worse*: whatever alteration any being undergoes, that being *must*, *ipso facto*, either become *more* excellent than it was, or *lose* some of the excellency which it had. But neither of these can be the case with the Deity: He cannot change for the better, for

that would necessarily imply that he was not perfectly good *before*; He cannot change for the worse, for then he could not be perfectly good *after* that change. *Ergo*, God is unchangeable. And this is the uniform voice of scripture. Mal. iii. 6. *I am the Lord, I change not.* James i. 17. *With Him is no variableness, neither shadow of turning.* Psalm cii. 27. *Thou art the same, and thy years shall have no end.*

Pos. 2. God is likewise absolutely unchangeable with regard to his *purposes* and *promises*. Numb. xxiii. 19. 'God is not a man, that he should lye; neither the son of man, that he should repent: hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?' 1 Sam. xv. 29. 'The strength of Israel will not lye, nor repent; for he is not a man, that he should repent.' Job xxiii. 13. 'He is in one mind, and who can turn him?' Ezek. xxiv. 14. 'I, the Lord, have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent.' Rom. xi. 29. 'The gifts and calling of God are without repentance.' 2 Tim. ii. 13. 'He abideth faithful, and cannot deny himself.'

By the *purpose*, or *decree*, of God, we mean His determinate counsel, whereby he did from all eternity pre-ordain whatever he should do, or would permit to be done, in time. In particular, it signifies his everlasting appointment of some men to life, and of others to death: which appointment flows entirely from his own free and sovereign will. Rom. ix. 'The children not yet being born, neither having done any good or evil, (that the purpose of God according to election, might stand, not of works, but of him that calleth) it was said, the elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated.'

The apostle, then, in the very next words, anticipates an objection, which, he foresaw, men of corrupt minds would make to this: 'What shall we say, then? is there unrighteousness with God?' which he answers with, *God forbid!* and resolves the whole of God's procedure with his creatures into his own sovereign and independent Will: For he said to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.'

We assert, that the decrees of God are not only immutable as to *Himself*, it being inconsistent with His nature to alter in His purposes, or change His mind; but that they are immu-
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table likewise with respect to the *objects* of those decrees: so that, whatsoever God hath determined, concerning every individual person or thing, shall surely and infallibly be accomplished in and upon them. Hence we find, that he actually sheweth mercy on whom he decreed to shew mercy, and hardeneth whom he resolved to harden, Rom. ix. 18. 'For his counsel shall stand, and he will do all his pleasure,' Is. xlv. 10. Consequently, his eternal Predestination of men and things must be immutable as Himself, and, so far from being reversible, can never admit of the least variation.

Pos 3. "Although," to use the words of *Gregory*, "God never swerves from his decree, yet he often varies in his declarations:" That is always sure and immoveable; these are sometimes seemingly discordant. So, when he gave sentence against the Ninevites, by *Jonah*, saying, *Yet forty days, and Nineveh shall be overthrown*, the meaning of the words is, not that God absolutely intended, at the end of that space, to destroy the city; but, that, should God deal with those people according to their deserts, they would be totally extirpated from the earth: and should be so extirpated, unless they repented speedily.

Likewise, when he told King *Hezekiah*, by the prophet *Isaiah*, *Set thine house in order, for thou shalt die, and not live*; the meaning was, that, with respect to second causes, and considering the King's bad state of health and emaciated constitution, he could not, humanly speaking, live much longer. But still, the event shewed that God had immutably determined, that he should live fifteen years more; and, in order to that, had put it into his heart to pray for the blessing decreed: just as in the case of *Nineveh*, lately mentioned, God had resolved not to overthrow that city then; and, in order to the accomplishment of his own purpose in a way worthy of himself, made the ministry of *Jonah* the means of leading that people to repentance. All which, as it shews that God's absolute Predestination does not set aside the use of means; so does it likewise prove, that, however various the declarations of God may appear, (to wit, when they proceed on a regard had to natural causes) his counsels and designs stand firm and immoveable, and can neither admit of alteration in themselves, nor of hindrance in their execution. See this farther explained by *BUCER*, in *Rom. ix.* where you'll find the certainty of

the Divine appointments solidly asserted and unanswerably vindicated. We now come.

IV. To consider the *Omnipotence* of God.

Pos. 1. God is, in the most unlimited and absolute sense of the word, *Almighty*. Jer. xxxii. 17. *Behold Thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for Thee.* Mat. xix. 26. *With God all things are possible.* The schoolmen, very properly, distinguish the Omnipotence of God into *absolute* and *actual*: by the former, God *might* do many things which he does not; by the latter, he *actually does* whatever he will. For instance; God might, by virtue of his *absolute* power, have made more worlds than He has. He might have eternally saved every individual of mankind, without reprobating any: on the other hand, he might, and that with the strictest justice, have condemned all men, and saved none. He could, had it been his pleasure, have prevented the fall of angels and men, and thereby have hindered sin from having footing in and among his creatures. By virtue of his *actual* power, he made the universe; executes the whole counsel of his Will; both in heaven and earth; governs and influences both men and things, according to his own pleasure; fixes the bounds which they shall not pass; and, in a word, worketh all in all, *Isa.* xlv. 7. *Amos* iii. 6. *John* v. 17. *Acts* xvii. 26. *1 Cor* xii. 6.

Pos. 2. Hence it follows that, since all things are subject to the divine controul, God not only works efficaciously on his elect, in order that they may will and do that which is pleasing in his sight; but does, likewise, frequently and powerfully suffer the wicked to fill up the measure of their iniquities, by committing fresh sins. Nay, he sometimes, but for wise and gracious ends, permits his own people to transgress: for he has the hearts and wills of men in his own hand, and inclines them to good, or delivers them up to evil, as he sees fit: yet without being the author of sin; as *Luther*, *Bucer*, *Austin* and others, have piously and scripturally taught.

This position consists of two parts; (1.) That God efficaciously operates on the hearts of his elect, and is thereby the sole author of all the good they do. See *Eph.* iii. 20. *Phil.* ii. 13. *1 Thes.* ii. 13. *Heb.* xiii. 21. St *Austin** takes no fewer than nineteen chapters, in proving that whatever good is in men, and whatever good they are enabled to do, is solely and

entirely

* De Grat. & lib. Arb. a c. 1. usque ad c. 20.

entirely of God; who, says he, "works in holy persons all their good desires, their pious thoughts, and their righteous actions; and yet these holy persons, though thus wrought upon by God, will and do all these things freely: for it is He who rectifies their wills, which, being originally evil, are made good by him; and which wills, after he hath set them right and made them good, he directs to good actions and to eternal life; wherein he does not *force* their wills, but makes them willing." (2.) That God often lets the wicked go on to more ungodliness: which he does, 1. *negatively*, by withholding that grace, which alone can restrain them from evil. 2. *Remotely*, by the providential concurrence and mediation of second causes; which second causes, meeting and acting in concert with the corruption of the reprobate's unregenerate nature, produce sinful effects. 3. *Judicially*, or in a way of judgment. Prov. xxi. 1. *The King's heart is in the hand of the Lord, as the rivers of waters; He turneth it whithersoever he will:* And if the king's heart, why not the hearts of all men? Lam. iii. 38. *Out of the mouth of the most high proceeded not evil and good?* Hence we find; that the Lord bid *Shimei* curse *David*, 2 Sam. xvi. 10. That he moved *David* himself to number the people, compare 1 Chron. xxi. 1. with 2 Sam. xxiv. 1. Stirred up *Joseph's* brethren to sell him into Egypt, Gen. l. 20. Positively and immediately hardened the heart of *Pharaoh*, Ex. iv. 21. Delivered up *David's* wives to be defiled by *Absalom*, 2 Sam. xii. 11. and xvi. 22. Sent a lying spirit to deceive *Ahab*, 1 Kings xxii. 20—23. And mingled a perverse spirit in the midst of *Egypt*, i. e. made that nation perverse, obdurate and stiff-necked, *Isai.* xix. 14. To cite other instances, would be almost endless, and, after these, quite unnecessary; all being summed up in that express passage, *Isai.* xlv. 7. *I make peace and create evil; I the Lord do all these things.* See farther, 1 Sam. xvi. 14. *Psalms* cv. 25. *Jer.* xiii. 12, 13. *Acts* ii. 23. and iv. 28. *Rom.* xi. 8. 2 *Thess.* ii. 11. Every one of which implies *more** than a bare *permission* of sin. *Bucer* asserts this, not only in the place referred to below, but continually throughout his works; particularly on *Mat.* vi. S. 2. where this is the sense of his comments on that petition, *lead us not into temptation;* "It is abundantly evident, from most express testimonies of scripture, that God, occasionally
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* Vid *Augustin.* de Grat. & lib. Arbitr. c. 20. & 21. & *Bucer* in *Rom.* i. sect. 7.

in the course of his providence, puts both elect and reprobate persons into circumstances of temptation: by which temptation, are meant, not only those trials that are of an *outward, afflictive* nature; but those also that are *inward and spiritual*; even such as shall cause the persons so tempted, actually to turn aside from the path of duty to commit sin, and involve both-themselves and others in evil. Hence we find the elect complaining, Isa. lxiii. 17. *O Lord, why hast thou made us to err from thy ways, and hardened our hearts from thy fear?* But there is also a kind of temptation, which is peculiar to the non elect; whereby God, in a way of just judgment, makes them totally blind and obdurate: inasmuch as they are vessels of wrath fitted to destruction." See also his exposition of Rom. ix.

Luther * reasons to the very same effect: some of his words are these; "It may seem absurd to human wisdom, that God should harden, blind and deliver up some men to a reprobate sense; that he should first deliver them over to evil, and then condemn them for that evil: but the believing, spiritual man sees no absurdity at all in this; knowing, that God would be never a whit less good, even though he should destroy *all men*." And again; "God worketh all things in all men; even wickedness in the wicked: for this is one branch of his own Omnipotence." He very properly explains, *how* God may be said to harden men, &c. and yet not be the Author of their sin: "It is not to be understood," says he, "as if God *found* men good, wise and tractable, and then *made* them wicked, foolish and obdurate; but God finding them depraved, judicially and powerfully excites them just as they are (unless it is his Will to regenerate any of them; and, by thus exciting them, they become *more* blind and obstinate than they were before." See this whole subject debated at large, in the places last referred to.

Pos. 3. God, as the primary and efficient cause of all things, is not only the author of those actions done by his elect, *as actions*; but also as they are *good* actions; whereas, on the other hand, though he may be said to be the Author of all the actions done by the wicked, yet he is not the author of them in a *moral* and *compound* sense, as they are *sinful*; but *physically, simply, and sensu diviso*, as they are *mere actions*, abstractedly

* De Serv. Arb. c. 8. & 146. & 147. usq. ad c. 165.

abstractedly from all consideration of the goodness or badness of them.

Although there is no action whatever, which is not, in some sense, either good or bad; yet we can easily *conceive* of an action, *purely as such*, without adverting to the *quality* of it: so that the distinction between an *Action itself*, and its *denomination* of good or evil, is very obvious and natural.

In and by the elect, therefore, God not only produces works and actions, through his almighty *power*; but likewise, through the *salutary* influences of his *Spirit*, first makes their persons good, and then their actions so too: but, in and by the reprobate, he produces actions, by his power alone; which actions, as neither issuing from faith, nor being wrought with a view to the Divine Glory, nor done in the manner prescribed by the divine word, are, on these accounts, properly denominated evil. Hence we see, that God does not, immediately and *per se*, infuse iniquity into the wicked; but, as *Luther* expresses it, *powerfully excites* them to action, and *withholds* those gracious influences of his Spirit, without which every action is necessarily evil. That God, either directly or remotely, excites bad men, as well as good ones, to action; cannot be denied by any but *Atheists*, or by those who carry their notions of Free will and human Independency so high, as to exclude the Deity from all actual operation in and among his creatures: which is little short of Atheism. Every work performed, whether good or evil, is done in the strength and by the power derived immediately from God himself, *in whom all men live, move, and have their Being*, Acts xvii. 28. As, at first, without Him was not any thing made, which was made; so, now, without Him is not any thing done, which is done. We have no power or faculty, whether corporal or intellectual, but what we received from God, subsists by him, and is exercised in subserviency to His will and appointment. It is He, who created, preserves, actuates and directs all things. But it by no means follows, from these premises, that God is therefore the cause of *sin*; for sin is nothing but *avouia*, *Illegality*, *want of conformity to the divine law*, 1 John iii. 4. *a mere privation of rectitude*: consequently, being, itself a thing *purely negative*, it can have no *positive* or *efficient* cause, but only a *negative and deficient* one: as several learned men have observed.

Every action, *as such*, is undoubtedly good; it being an actual exertion of those operative powers given us by God for
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that very end: God therefore may be the author of all actions, (as he undoubtedly is) and yet not be the author of Evil. An action is constituted evil, three ways; by proceeding from a wrong *principle*, by being directed to a wrong *end*, and by being done in a wrong *manner*. Now, though God, as we have said, is the efficient cause of our actions, *as* actions; yet, if these actions commence *sinful*, that sinfulness arises from ourselves. Suppose, a boy, who knows not how to write, has his hand guided by his Master, and nevertheless makes false letters, quite unlike the copy set him; though his preceptor, who guides his hand, is the cause of his writing *at all*, yet his own ignorance and unskilfulness are the cause of his writing *so badly*. Just so, God, is the supreme author of our action, *abstractedly* taken; but our own vitiosity is the cause of our acting *amiss*.

I shall conclude this article, with two or three observations. And, (1.) I would infer, that, if we would maintain the Doctrine of God's *Omnipotence*, we must insist upon that of his *universal agency*: the latter cannot be denied, without giving up the former. Disprove that he is almighty, and then we will grant that his influence and operations are limited and circumscribed. Luther says, * "God would not be a respectable Being, if he were not almighty, and the doer of all things that are done; or if any thing could come to pass, in which he had no hand." God has, at least, a *physical* influence on whatsoever is done by his creatures, whether trivial or important, good or evil. Judas as truly lived, moved and had his being from God, as Peter; and Satan himself, as much as Gabriel: for, to say that sin exempts the sinner from the divine government and jurisdiction, is abridging the power of God with a witness; nay, is razing it from its very foundations.

(2.) This Doctrine of God's Omnipotence has a native tendency to awaken in our hearts that reverence for, and fear of the Divine Majesty, which none can either receive or retain, but those who believe him to be infinitely powerful, and to work all things after the counsel of his own Will. This godly fear is a sovereign antidote against sin; for, if I really believe, that God, by his unintermitted operation upon my soul, produces actions in me, which, being simply good, receive their malignancy from the corruption of my nature (and even those works that stand *opposed* to sins, are, more or less, infected with

* De Serv. Arb. c. 160.

with this moral leprosy); and if I consider, that, should I yield myself a slave to actual iniquity, God *can*, and justly *might*, as he has frequently done by others, give me up to a rebroate mind, and punish one sin, by leaving me to the commission of another; surely, such reflections as these must fill me with awful apprehensions of the divine purity, power and greatness, and make me watch continually, as well against the inward risings, as the outward appearance of evil.

(3.) This Doctrine is also useful, as it tends to inspire us with true humility of soul, and to lay us, as impotent dust and ashes, at the feet of Sovereign Omnipotence. It teaches us, what too many are fatally ignorant of, the blessed lesson of SELF-DESPAIR; i. e. that, in a state of unregeneracy, our wisdom is folly, our strength weakness, and our righteousness nothing worth: that, therefore, we can do nothing, either to the glory of God, or the spiritual benefit of ourselves, and others, but through the ability which He giveth; that in Him our strength lieth, and from Him all our help must come. Supposing we believe, that, whatsoever is done below or above, God doeth it Himself; that all things depend, both as to their being and operation, upon His Omnipotent Arm and mighty Support; that we cannot even *sin*, much less do any good thing, if he withdraw his aid; and that all men are in his hand, as clay in the hand of the potter; I say, did we really believe all these points, and see them in the light of the Divine Spirit, how can it be reasonably supposed, that we could wax insolent against this Great God, behave contemptuously and superciliously in the world, or boast of any thing we have or do? LUTHER informs us*, that he "used frequently to be much offended at this Doctrine, because it drove him to SELF-DESPAIR; but that he afterwards found, that this sort of Despair was salutary and profitable, and near a-kin to Divine Grace."

(4.) We are hereby taught not only Humility before God, but likewise *Dependence* on Him, and *Resignation* to Him. For, if we are thoroughly persuaded that, of ourselves, and in our own strength, we cannot either do good or evil; but that, being originally created by God, we are incessantly supported, moved, influenced, and directed by Him, this way or that, as He pleases; the natural inference from hence will be, that, with simple faith, we cast ourselves, entirely, as on the bosom of

* De Serv. Arb. c. 161.

of his Providence; commit all our care and solicitude to his hand; praying, without hesitation or reserve, that his Will may be done in us, on us, and by us; and that, in all his dealings with us, he may consult his own glory alone. This holy *Passiveness* is the very *Apex* of Christianity. All the desires of our Great Redeemer himself were reducible to these *two*; that the *Will* of God might be done, and that the *Glory* of God might be displayed. These were the highest and supreme marks, at which he aimed, throughout the whole course of his spotless life, and inconceivably tremendous sufferings. Happy, thrice happy that man, who hath thus far attained the mind that was in Christ!

(5.) The comfortable belief of this Doctrine, has a tendency to excite and keep alive within us that *Fortitude*, which is so ornamental to, and necessary for us, while we abide in this wilderness. For, if I believe, with the Apostle, that *all things are of God*, 2 Cor. v. 18. I shall be less liable to perturbation, when afflicted, and learn more easily to possess my soul in patience. This was *Job's* support: he was not overcome with rage and despair, when he received news that the *Sabeans* had carried off his cattle, and slain his servants, and that the remainder of both were consumed with fire; that the *Chaldeans* had robbed him of his camels; and that his seven sons were crushed to death, by the falling of the house where they were sitting: he resolved all these misfortunes into the Agency of God, his Power and Sovereignty, and even thanked him for doing what he would with his own, *Job*. i. 21. If another should slander me in word, or injure me in deed, I shall not be prone to anger, when, with *David*, I consider that the Lord hath bidden him, 2 Sam. xvi. 10.

(6.) This should stir us up to fervent and incessant *Prayer*. For, does God work powerfully and benignly in the hearts of his Elect? and is he the sole cause of every action they do, which is truly and spiritually good? Then it should be our prayer, that he would work in us likewise both to will and to do, of his good pleasure: and if, on self-examination, we find reason to trust, that some good thing is wrought in us; it should put us upon *thankfulness* unfeigned, and cause us to glory, not in ourselves, but in Him. On the other hand, does God manifest his displeasure against the wicked, by blinding, hardening, and giving them up to perpetrate iniquity with greediness? which judicial acts of God, are both a
punishment

punishment for their sin: and also eventual *additions* to it: we should be the more incited to deprecate these tremendous evils, and to beseech the King of heaven, that he would not thus lead us into temptation. So much concerning the Omnipotence of God. I shall now,

V. Take notice of his *Justice*.

Pos. 1. God is infinitely, absolutely, and unchangeably *just*.

The Justice of God may be considered either *immanently*, as it is in *Himself*, which is, properly speaking, the same with his *Holiness*; or *transiently* and relatively, as it respects his right conduct toward his *Creatures*, which is properly *Justice*. By the *former* he is all that is holy, just, and good; by the *latter*, he is *manifested* to be so, in all his dealings with angels and men. For the *first*, see *Deut.* xxxii. 4. *Psf.* xcii. 15. for the *second*, *Job* viii. 3. *Psf.* cxlv. 17. Hence it follows, that whatever God either wills or does, however it may, at first sight, seem to clash with *our* ideas of right and wrong, cannot really be unjust. It is certain, that, for a season, he sorely afflicted his righteous servant *Job*; and, on the other hand enriched the *Sabeans*, an infidel and lawless nation, with a profusion of wealth, and a series of success: before *Jacob* and *Esau* were born, or had done either good or evil, he loved and chose the former, and reprobated the latter: He gave repentance to *Peter*, and left *Judas* to perish in his sin: and, as in all ages, so, to this day, *he bath mercy on whom he will, and whom he will he hardeneth*. In all which, he acts most justly and righteously, and there is no iniquity with him.

Pos. 2. The Deity may be considered in a *three-fold* view: as *God* of all, as *Lord* of all, and as *Judge* of all.

[1.] As *God* of all, he created, sustains, and exhilarates the whole universe; causes His sun to shine, and his rain to fall upon the evil and the good, *Mat.* v. and is *ὁ τρεφὼν πάντας ἀνθρώπους*, the *Preserver of all men*, 1 *Tim.* iv. 10. For, as he is infinitely and supremely *good*, so also is he *communicative* of his goodness; as appears not only from his creation of all things, but especially from his providential benignity. Every thing has its *being* from him, as creator; and its *well-being* from him, as a bountiful preserver. [2.] As *LORD*, or *Sovereign* of all, he does *as he will* (and has a most unquestionable right to do so) *with his own*; and, in particular, fixes and determines the everlasting state of every individual person, as he sees fit. It is *essential* to absolute sovereignty, that the sovereign

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have it in his power to dispose of those, over whom his jurisdiction extends, just as he pleases, without being accountable to any: and God, whose authority is unbounded, none being exempt from it; may, with the strictest holiness and justice, love or hate, elect or reprobate, save or destroy any of his creatures, whether human or angelic, according to his own free pleasure and sovereign purpose. [3.] As JUDGE of all, he *ratifies* what he does as *Lord*, by rendering to all according to their works; by punishing the wicked, and rewarding those whom it was his Will to esteem righteous and to make holy.

Pos. 3. Whatever things God wills or does, are not willed and done by him because they were, *in their own nature*, and *previously* to his willing them, just and right; or because, from their *intrinsic fitness*, he *ought* to will and to do them: but they are *therefore* just, right and proper, *because* He, who is Holiness itself, wills and does them.

Hence, *Abraham* looked upon it as a *righteous* action, to slay his innocent Son. Why did he so esteem it because the law of God authorised murder? No; for, on the contrary, both the law of God and the law of nature peremptorily *forbad* it: but the holy Patriarch well knew, that the *Will* of God is the *only rule* of justice, and that what he pleases to command, is, on that very account just and righteous.* It follows,

Pos. 4. That although *our* works are to be examined by the revealed Will of God, and be denominated materially good or evil, as they agree or disagree with It; yet, the works of *God himself* cannot be brought to any test whatever: for, his Will being the grand, universal law, He himself cannot be, properly speaking, subject to, or obliged by, any law superior to that. Many things are done by him, such as chusing and reprobating men, without any respect had to their works; suffering people to fall into sin, when, if it so pleased Him, he might prevent it; leaving many backsliding professors to go on and perish in their apostacy, when it is in his divine power to sanctify and set them right; drawing some by his grace, and permitting many others to continue in sin and unregeneracy; condemning those to future misery, whom, if he pleased, he could undoubtedly save; with innumerable instances of the like nature, (which might be mentioned) and which, if done by *us*, would be apparently unjust, inasmuch as they would

* Compare also *Exod. iii. 22.* with *Exod. xx. 15.*

would not square with the *Revealed Will* of God, which is the great and only safe rule of our practice. But, when HE does these and such like things, they cannot but be holy, equitable, and worthy of himself: for, since his Will is essentially and unchangeably just, whatever he does, in consequence of that Will, must be just and good likewise. From what has been delivered under this *fifth* head, I would infer, That they, who deny the power God has of doing as he will with his creatures, and exclaim against unconditional decrees, as cruel, tyrannical, and unjust; either know not what they say, nor whereof they affirm; or are wilful blasphemers of his name, and perverse rebels against his sovereignty: to which, at last, however unwillingly, they will be forced to submit.

I shall conclude this Introduction with briefly considering, in the

Sixth and Last place, the *Mercy* of God.

Pos. 1. The Deity is, throughout the scriptures, represented as infinitely gracious and merciful, *Exod.* xxxiv. 6. *Nehem.* ix. 17. *Psalms* ciii. 8. *1 Pet.* i. 3.

When we call the divine mercy *infinite*, we do not mean that it is, in a way of grace, extended to *all* men, without exception; (and supposing it was, even then it would be very improperly denominated infinite on that account, since the objects of it, though all men taken together, would not amount to a multitude strictly and properly infinite) but, that his mercy towards his own elect, as it knew no beginning, so is it infinite in *duration*, and shall know neither period nor intermission.

Pos. 2. Mercy is not in the Deity, as it is in us, a *passion*, or *affection*; every thing of that kind being incompatible with the purity, perfection, independency and unchangeableness of his nature: but, when this attribute is predicated of him, it only notes his *free and eternal will*, or *purpose*, of making some of the fallen race happy, by delivering them from the guilt and dominion of sin, and communicating himself to them in a way consistent with his own inviolable justice, truth and holiness. This seems to be the proper definition of mercy, as it relates to the spiritual and eternal good of those who are its objects. But it should be observed,

Pos. 3. That the Mercy of God, taken in its more large and indefinite sense, may be considered, [1.] as *general*, [2.] as *special*.

His *general* mercy is no other than what we commonly call his *bounty*; by which he is, more or less *providentially* good to

all mankind, both elect and non-elect: *Mat. v. 45. Luke vi. 35. Acts xiv. 17. and xvii. 25, 28.* By his *special* mercy, He, as Lord of all, hath, in a spiritual sense, compassion on as many of the fallen race, as are the objects of his free and eternal favour: the effects of which special mercy are, the *redemption* and *justification* of their persons, through the satisfaction of Christ; the *effectual vocation*, *regeneration* and *sanctification* of them, by his spirit; the infallible and final *preservation* of them in a state of grace on earth; and their everlasting *glorification* in heaven.

Pos. 4. There is no contradiction, whether real or seeming, between these two assertions, [1.] That the blessings of grace and glory are peculiar to those whom God hath, in his decree of Predestination, set apart for himself; and [2.] That the gospel declaration runs, that *whosoever willeth, may take of the water of life freely*, Rev. xxii. 17. Since, in the *first* place, none *can* will, or unfeignedly and spiritually desire, a part in these privileges, but those whom God previously *makes* willing and desirous; and, *secondly*, that he gives this will to, and excites this desire in, none but his own elect.

Pos. 5. Since ungodly men, who are totally and finally destitute of divine grace, cannot know what this *mercy* is, nor form any proper apprehensions of it, much less by faith embrace and rely upon it for themselves; and since daily experience, as well as the scriptures of truth, teaches us, that God doth *not* open the eyes of the reprobate, as he doth the eyes of his elect, nor savingly enlighten their understandings; it evidently follows that his mercy was never, from the very first, designed for them, neither will it be applied to them: but, both in designation and application, is proper and peculiar to those only, who are predestinated to life; as it is written, *the election hath obtained, and the rest were blinded*, Rom. xi. 7.

Pos. 6. The whole work of salvation, together with every thing that is in order to it, or stands in connection with it, is, sometimes, in scripture, comprised under the single term *mercy*; to shew, that mere love and absolute grace were the grand cause why the elect are saved, and that all merit, worthiness, and good qualifications of theirs were entirely excluded from having any influence on the divine will, why they should be chosen, redeemed, and glorified, above others. When it is said, Rom. ix. *He hath mercy on whom he will have mercy*, it is as much as if the Apostle had said, "God elected, ransomed,

ransomed, justified, regenerates, sanctifies and glorifies whom he pleases:" every one of these great privileges being briefly summed up, and virtually included, in that comprehensive phrase, "*He hath mercy.*"

Pos. 7. It follows, that, whatever favour is bestowed on us; or wrought by us, whether in Will, Word, or Deed; and whatever blessings else we receive from God, from Election quite home to Glorification; all proceed merely and entirely, from *the good pleasure of his Will*, and his Mercy towards us in CHRIST JESUS. To him, therefore, the praise is due, who putteth the difference between man and man, by having compassion on some, and not on others.

THE
D O C T R I N E
O F
ABSOLUTE PREDESTINATION

Stated and Asserted.

C H A P. I.

Wherein the Terms, commonly made use of in treating of this Subject, are defined and explained.

HAVING considered the *Attributes* of God, as laid down in scripture: and, so far, cleared our way to the Doctrine of Predestination; I shall, before I enter further on the subject, explain the principal *terms*, generally made use of, when treating of it, and settle their true meaning. In discoursing on the divine decrees, mention is frequently made of God's *Love*, and *Hatred*; of *Election*, and *Reprobation*; of the divine *Purpose*, *Foreknowledge* and *Predestination*: each of which we shall distinctly and briefly consider.

E 3.

I. When

I. When *Love* is predicated of God, we do not mean that he is possessed of it as a *passion*, or *affection*. In *us*, it is such; but if, considered in that sense, it should be ascribed to the Deity, it would be utterly subversive of the *simplicity*, *perfection* and *independency* of his Being. *Love*, therefore, when attributed to Him, signifies, [1.] his eternal *Benevolence*, i. e. his everlasting Will, Purpose and Determination to deliver, bless, and save his people. Of this, no good works, wrought by them, are, in any sense, the cause. Neither are even the merits of Christ himself to be considered as any way moving, or exciting this good will of God to his elect; since the gift of Christ, to be their mediator and redeemer, is itself an *effect* of this free and eternal favour, borne to them by God the Father, *John* iii. 16. His love towards them arises merely from the good pleasure of his own good Will, without the least regard to any thing *ad extra*, or, out of himself. The term implies, (2.) *complacency*, *delight*, and *approbation*. With this love, God cannot love even his elect, as considered in themselves; because in that view, they are guilty, polluted sinners; but they were, from all eternity, objects of it, as they stood united to Christ, and partakers of his righteousness. Love implies, (3.) actual *beneficence*; which, properly speaking, is nothing else than the *effect*, or *accomplishment*, of the other two: *those* are the cause of *this*. This actual beneficence respects all blessings, whether of a temporal, spiritual, or eternal nature. Temporal good things are, indeed indiscriminately bestowed in a greater or less degree, on all, whether elect or reprobate; but they are given in a *covenant way*, and as *blessings*, to the elect only: to whom also the other benefits, respecting grace and glory, are peculiar. And this love of beneficence no less than that of *benevolence* and *complacency*, is absolutely free, and irrespective of any worthiness in man.

II. When *Hatred* is ascribed to God, it implies, (1.) a *negation* of benevolence; or, a resolution *not* to have mercy on such and such men, nor to endue them with any of those graces, which stand connected with eternal life. So, *Rom.* ix. *Esau have I hated*, i. e. I did, from all eternity, determine within myself, not to have mercy on him. The sole cause of which awful *negation*, is, not merely the unworthiness of the persons hated, but the sovereignty and freedom of the divine Will. (2.) It denotes *displeasure* and *dislike*: for, Sinners, who are not interested in Christ, cannot but be infinitely displeasing

pleasing to, and loathsome in, the sight of eternal purity.

(3.) It signifies a *positive will to punish* and destroy the reprobate for their sins; of which Will, the infliction of misery upon them hereafter, is but the necessary effect, and actual execution.

III. The term *Election*, that so very frequently occurs in scripture, is there taken in a *fourfold* sense; (1.) and most commonly signifies, "That *eternal, sovereign, unconditional, particular, and immutable* act of God, where he *selected* some from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ." (2.) It, sometimes, and more rarely, signifies, "That gracious and almighty act of the divine Spirit, whereby God actually and visibly separates his Elect from the world, by *effectual calling*." This is nothing but the *manifestation* and partial fulfilment of the *former* election; and, by it, the objects of predestinating grace are *sensibly* led unto the communion of saints, and *visibly* added to the number of God's *declared*, professing people. Of this our Lord makes mention, John xv. 19. *Because I have chosen you out of the world, therefore the world hateth you.* Where, it should seem, the *choice*, spoken of, does not refer so much to God's eternal, *immanent* act of election, as his open, manifest one; whereby he powerfully and efficaciously *called* the disciples forth from the world of the unconverted, and quickened them from above, in conversion. [3.] By election is sometimes meant, "God's taking a whole nation, community, or body of men, into *external* covenant with himself, by giving them the advantage of revelation, or his written word, as the rule of their belief and practice, when other nations are Without it." In *this* sense, the whole body of the Jewish nation was indiscriminately called *elect*, Deut. vii. 6. because that *unto them were committed the Oracles of God.* Now, all that are *thus* elected, are not therefore necessarily *saved*; but many of them may be, and are, *reprobates*: as those, of whom our Lord says, Mat. xxiii. 20. that they *hear the word, and anon with joy receive it, &c.* And the apostle John, 1 Epist. chap. ii. *They went out from us, i. e. being favoured with the same gospel revelation we were, they professed themselves true believers, no less than we; but they were not of us, i. e. they were not, with us, chosen of God unto everlasting life, nor did they ever, in reality, possess that faith of his operation, which he gave to us: for, if they had, in this sense, been of us, they would,*

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no doubt, have continued with us; they would have manifested the sincerity of their professions, and the *truth* of their conversion, by enduring to the end, and being saved. And even this external revelation, though it is not necessarily connected with eternal happiness, is, nevertheless, productive of very many and great advantages to the people and places where it is vouchsafed; and is made known to some nations, and kept back * from others, according to the good pleasure of Him, who worketh all things after the counsel of his own Will. [4.] And lastly, *Election* sometimes signifies, "The temporary designation of some person or persons, to the filling up some particular station in the visible church, or office in civil life." So *Judas* was chosen to the apostleship, *John* vi. 70. and *Saul* to be king of Israel. 1 *Sam.* x. 24. This much for the use of the word *Election*. On the contrary,

IV. *Reprobation* denotes either [1.] God's eternal *Preterition* of some men, when he chose others to glory, and his Predestination of them to fill up the measure of their iniquities, and then to receive the just punishment of their crimes, even destruction from the presence of the Lord, and from the glory of his power. This is the primary, most obvious, and most frequent sense, in which the word is used. It may likewise signify, [2.] God's forbearing to call by his Grace, those whom he hath thus ordained to condemnation: but this is only a temporary *preterition*, and a consequence of that which was from eternity. [3.] And lastly, The word may be taken in another sense, as denoting God's refusal to grant, to some nations, the light of the gospel revelation. This may be considered as a kind of *national* reprobation; which yet does not imply that every individual person, who lives in such a country, must therefore unavoidably perish for ever: any more than that every individual, who lives in a land called *Christian*, is therefore in a state of salvation. There are, no doubt, *elect* persons among the former as well as *reprobate* ones, among the latter. By a very little attention to the context, any reader may easily discover in which of these several senses the words *elect* and *reprobate* are used, whenever they occur in scripture.

V.

* See *Pfam* cxlvii. 19, 20.

V. Mention is frequently made, in scripture, of the *Purpose** of God: which is no other than his gracious *intention*, from eternity, of making his Elect everlastingly happy in Christ.

VI. When *Fore-knowledge* is ascribed to God, the word imports, (1.) that *general* prescience, whereby he knew, from all eternity, both what *He Himself* would do, and what his *creatures*, in consequence of his *efficacious* and *permissive decree*, should do likewise. The divine fore-knowledge, considered in this view, is absolutely *universal*; it extends to all *beings* that did, do, or ever shall exist; and to all *actions*, that ever have been, that are, or shall be done, whether good or evil, natural, civil, or moral. (2.) The word often denotes that *special* prescience, which has for its objects his own elect, and them alone, whom he is, in a peculiar sense, said to *know* and *foreknow*, *Psal. i. 6. John x. 27. 2 Tim. ii. 19. Rom. viii. 29. 1 Pet. i. 2*, and *this knowledge* is connected with, or rather the *SAME* with, *love favour* and *approbation*.

VII. We come, now, to consider the meaning of the word *Predestination*, and how It is taken in scripture. The verb *predestinate* is of latin original, and signifies, in that tongue, *to deliberate beforehand with one's self, how one shall act; and, in consequence of such deliberation, to constitute, fore-ordain, and pre-determine, where, when, how, and by whom, any thing shall be done, and when it shall be done*. So the Greek verb, *προορίζω*, which exactly

* The PURPOSE of God does not seem to differ at all, from PREDESTINATION: that being, as well as *this*, an eternal, free and unchangeable act of his will. Besides, the word *purpose*, when predicated of God in the New Testament, *always* denotes his *design of saving his elect*, and that *only*; *Rom. viii. 28. and ix. 11. Eph. i. 11. and iii. 11. 2 Tim. i. 9*. As does the term *Predestination*; which, throughout the whole New-Testament, never signifies the appointment of the *non-elect* to wrath; but, singly and solely the fore-appointment of the elect to grace and glory: though, in common theological writings, Predestination is spoken of as extending to whatever God does, both in a way of permission and efficiency: as, in the utmost sense of the term, it does. It is worthy of the reader's notice, that the original word, *προορίζω* which we render *Purpose*, signifies not only an appointment, but a fore-appointment, and such a fore-appointment, as is *efficacious*, and cannot be obstructed, but shall most assuredly issue in a full accomplishment: which gave occasion to the following judicious remark of a late learned writer; “*προορίζω*, a Paulo sæpe usurpatur in electionis negotio, ad designandum, consilium hoc Dei non esse inanem quandam & inefficacem velleitatem; sed constans, determinatum, & immutabile Dei propositum. Vox enim est efficacie summa, ut notant grammatici veteres; & signate vocatur à Paulo, *προορίζω τὰ κατὰ πᾶν ἐν ἐμοί*, consilium illius, qui efficaciter omnia operatur ex beneplacito suo.” TURRETIN. Institut. Tom. I. loc. 4. quæst. 7. f. 12.

exactly answers to the English word *predestinate*, and is rendered by it, signifies, *to resolve, before hand, within one's self, what to do; and, before the thing resolved on is actually effected, to appoint it to some certain use, and direct it to some determinate end.* The Hebrew verb, *Habbâel*, has likewise much the same signification.

Now, none but *wise* men are capable (especially in matters of great importance) of rightly determining *what* to do, and *how* to accomplish a proper *end*, by just, suitable and effectual *means*: and, if this is, confessedly, a very material part of true Wisdom; who so *fit* to dispose of men and assign each individual his sphere of action in this world, and his place in the world to come, as the *all-wise* God? and yet, alas! how many are there, who cavil at those eternal decrees, which, were we capable of fully and clearly understanding them, would appear to be as *just* as they are sovereign, and as *wise* as they are incomprehensible! Divine Pre-ordination has, for its objects, *all things* that are created: no creature, whether rational or irrational, animate or inanimate, is exempted from its influence. All beings whatever, from the highest Angel to the meanest reptile, and from the meanest reptile to the minutest atom, are the objects of God's eternal decrees and particular providence. However the ancient fathers only make use of the word Predestination, as it refers to angels or men, whether good or evil: and it is used, by the apostle *Paul*, in a more limited sense still; so as, by it, to mean only *that* branch of it, which respects God's election and designation of his people to eternal life, *Rom. viii. 30. Eph. i. 11.*

But, that we may more justly apprehend the import of this word, and the ideas intended to be conveyed by it; it may be proper to observe, that the term Predestination, theologically taken, admits of a *fourfold* definition: and may be considered as, (1.) "That eternal, most wise, and immutable decree of God, whereby he did, from before all time determine and ordain to create, dispose of, and direct to some particular end, every person and thing to which he has given, or is yet to give, Being; and to make the whole creation subservient to, and declarative of, his own glory." Of this decree, Actual *Providence* is the *execution*. (2.) Predestination may be considered, as relating generally to *mankind*, and them *only*: and, in this view, we define it to be, "The everlasting, sovereign, and invariable purpose of God, whereby He did determine within himself, to create *Adam* in his own image and likeness, and

and then to permit his Fall; and to suffer him, thereby, to plunge himself, and his whole posterity," (inasmuch as they all sinned in him, not only *virtually* but also *federally* and *representatively*) "into the dreadful abyfs of sin, misery and death." [3.] Consider Predestination as relating to *the elect only*, and it is "That eternal, unconditional, particular, and irreverfible act of the divine Will, whereby, in matchlefs love, and adoreable fovereignty, God determined within himfelf to deliver a *certain number* of Adam's degenerate * offspring, out of that finful and miferable eftate, into which, by his primitive transgreffion, they were to fall:" and in which sad condition they were equally involved, with thofe who were *not* chofen: but, being pitched upon, and singled out, by God the Father, to be veffels of grace and falvation (not for any thing in them, that could recommend them to his favour, or entitle them to his notice, but merely becaufe he *would* fhew himfelf gracious to them), they were, in time actually redeemed by Chrift: are effectually called by his fpirit, juftified, adopted, fanctified, and preferved fafe to his heavenly kingdom. The *supreme* end of this decree, is the manifeftation of his own infinitely glorious and amiably tremendous perfeftions: the *inferior*, or fubordinate end, is the happinefs and falvation of them who are thus freely elected. [4.] Predestination, as it regards the *reprobate*, is "That eternal, moft holy, fovereign, and immutable act of God's Will, whereby he hath determined to *leave* fome men to perifh in their fins, and to be juftly punifhed for them."

C H A P. II.

Wherein the Doctrine of PREDESTINATION is explained, as it relates in general to All Men.

THUS much being premifed, with relation to the fcripture *terms* commonly made ufe of in this controverfy, we
fhall

* When we fay, that the decree of Predestination to life and death refpects man *as fallen*, we do not mean, that the fall was actually *antecedent* to that decree: for the decree is *truly* and *properly eternal*, as all God's immanent acts undoubtedly are; whereas the *fall* took place *in time*. What we intend, then, is only this, viz. that God, (for reafons, without doubt, worthy of himfelf, and of which we are, by no means, in this life competent judges) having, from everlafting, peremptorily ordained to fuffer the fall of Adam; did, likewise, from everlafting, confider the human race as fallen:

fallen:

shall, now, proceed to take a *nearer* view of this high and mysterious aticle, And,

I. We, with the scriptures, assert, That there is a Predestination of some particular persons to *life*, for the praise of the glory of divine grace; and a Predestination of other particular persons to *death*: which death of punishment they shall inevitably undergo, and that justly, on account of their sins. [1.] *There is a Predestination of some particular persons to life.* So, Mat. xx. 15. *Many are called, but few chosen*; i. e. the gospel revelation comes, indiscriminately, to great multitudes; but *few*, comparatively speaking, are *spiritually* and *eternally* the better for it: and these few, to whom it is *the favour of life unto life*, are *therefore* savingly benefited by it, because they are the *chosen*, or elect of God. To the same effect are the following passages, among many others: Mat. xxiv. 22. 'For the elects sake, those days shall be shortened.' Acts xiii. 48. 'As many as were ordained to eternal life, believed.' Rom. viii. 30. 'Whom he did predestinate, them he also called.' And, verse 33, 'Who shall lay any thing to the charge of God's elect?' Eph. i. 4, 5. 'According as he hath chosen us in Him, before the foundation of the world that we should be holy, &c. Having predestinated us to the adoption of children, by Jesus Christ, unto Himself, according to the good pleasure of his Will.' 2 Tim. i. 9. 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us, in Christ, before the world began.' [2.] This election of certain individuals unto eternal life was *for the praise of the glory of divine grace*. This is expressly asserted, in so many words, by the apostle, Eph. i. 5, 6. Grace, or *mere favour*, was the impulsive cause of all: It was the *main spring*, which set all the inferior wheels in motion. It was an act of *grace*, in God, to chuse *any*; when he might have passed by *all*: It was an act of *sovereign grace*, to chuse *this man*, rather than *that*; when *both* were *equally* undone in themselves, and alike obnoxious to his displeasure. In a word, since election is *not of works*, and does not proceed on the least regard had to any *worthiness* in its objects; it must be of free, unbiassed grace: but election is fallen: and, out of the whole mass of mankind, thus viewed and fore-known as impure, and obnoxious to condemnation, vouchsafed to *select* some particular persons, (who, collectively, make up a *very great*, though *precisely determinate*, number) in and on whom He would make known the ineffable riches of his mercy.

is not of works, *Rom. xi. 5, 6.* therefore, it is solely of grace. [3.] There is, on the other hand, a *Predestination of some particular Persons to death.* 2 Cor. iv. 3. 'If our gospel be hid, it is hid to them that are lost.' 1 Pet. ii. 8. 'Who stumble at the word, being disobedient; whereunto also they were appointed.' 2 Pet. ii. 12. 'These, as natural brute beasts, made to be taken and destroyed.' Jude ver. 4. 'There are certain men, crept in unawares, who were before, of old, ordained to this condemnation.' Rev. xvii. 8. 'Whose names were not written in the book of life from the foundation of the world.' But of this we shall treat professedly, and more at large, in the fifth chapter. [4.] This future *death they shall inevitably undergo*: for, as God will certainly *save* all, whom he wills should be saved; so he will as surely condemn all, whom he wills shall be condemned: for he is the Judge of the whole earth, whose decree shall stand, and from whose sentence there is no appeal. 'Hath He said, and shall he not make it good? hath He spoken, and shall it not come to pass?' And his decree is this; that *these*, i. e. the non elect, who are left under the guilt of final impenitence, unbelief, and sin, *shall go away into everlasting punishment; and the righteous*, i. e. those who, in consequence of their election in Christ, and union to him, are justly *reputed*, and really *constituted* such, *shall enter into life eternal*, *Mat. xxv. 46.* (5.) The reprobate shall undergo this punishment *justly, and on account of their sins.* Sin is the *meritorious* and *immediate* cause of any man's damnation, God condemns and punishes the non-elect, not merely as *men*, but as *sinners*: and, had it pleased the great Governor of the universe, to have entirely prevented sin from having any entrance into the world, it should seem as if he could not, consistently with his known attributes, have condemned *any* man at all. But, as all sin is properly meritorious of eternal death; and all men are sinners; they, who are condemned, are condemned most justly, and those who are saved, are saved in a way of sovereign mercy, through the vicarious obedience and death of Christ for them.

Now, this twofold Predestination, of *some* to life, and of *others* to death, (if it may be called twofold, both being *constituent* parts of the *same* decree) cannot be denied, without likewise denying, 1. most *express* and *frequent* declarations of scripture, and, 2. the very *existence* of God: for, since God is a Being perfectly *simple*, free from all *accident* and *composition*; and yet, a *Will*

to save some and punish others is very often predicated of Him in scripture; and an immoveable *decree* to do this, in consequence of his Will, is likewise ascribed to Him; and a perfect *fore-knowledge*, of the sure and certain accomplishment of what he has thus willed and decreed, is also attributed to him; it follows, that whoever denies this *Will*, *Decree*, and *Fore-knowledge* of God, does, implicitly and virtually, deny God Himself: since his *Will*, *Decree*, and *Fore-knowledge* are no other than *God Himself* willing and decreeing and fore-knowing.

II. We assert, that God did, from eternity, decree, to make man in his own image; and also decreed to suffer him to *fall* from that image in which he should be created, and, thereby, to forfeit the happiness with which he was invested: which decree, and the consequences of it, were not limited to *Adam* only; but included, and extended to, all his natural posterity.

Something of this was hinted already, in the preceding chapter: we shall now proceed to the *proof* of it. And, [1.] That God *did* make man in his own image, is evident from scripture, *Gen. i. 27.* [2.] That he *decreed from eternity* so to make man, is as evident; since, for God to *do* any thing without having *decreed* it, or fixed a previous *plan* in his own mind, would be a manifest imputation on his *wisdom*: and, if he decreed That now, or at any time, which he did not *always* decree, he could not be *unchangeable*. [3.] That man *actually did* fall from the divine image, and his original happiness, is the undoubted voice of scripture, *Gen. iii.* And, [4.] That he fell in consequence of the *divine decree**, we prove thus: God was either *willing* that *Adam* should fall; or *unwilling*; or *indifferent* about it. If God was *unwilling*, that *Adam* should transgress, how came it to pass that he did? Is man *stronger*, and is Satan *wiser*, than he that made them? Surely, no. Again; could not God, had it so pleased him, have *hindered* the tempter's access to paradise? or have created man, as he did the elect angels, with a will *invariably* determined to *good* only, and *incapable* of being biaised to evil? or, at least, have made the grace and strength, with which he indued *Adam*, *actually effectual* to the resisting of all solicitations to sin? None, but atheists, would answer these questions in the negative. Surely, if God had not *willed* the fall, he *could*,
and

* See this article judiciously stated, and nervously asserted, by WITSIUS, in his *Oecon. l. 1. cap. 8. s. 10—25.*

and no doubt *would*, have prevented it: but he did *not* prevent it: *ergo*, he *willed* it. And, if he *willed* it, he certainly *decreed* it: for the *decree* of God is nothing else but the seal and ratification of his Will. He does nothing but what he *decreed*; and he decreed nothing which he did not *will*: and both will and decree are absolutely *eternal*, though the *execution* of both be *in Time*. The only way, to evade the force of this reasoning, is, to say, that "God was *indifferent* and *unconcerned*, whether man stood or fell." But in what a shameful, unworthy light does this represent the Deity! Is it possible for us to imagine, that God could be an *idle*, *careless* spectator, of one of the most important events that ever came to pass? Are not 'the very Hairs of our head all numbered?' or does 'a sparrow fall to the ground, without our heavenly Father?' If, then, things, the most trivial and worthless, are subject to the appointment of his decree, and the controul of his providence; how much more is MAN, the master-piece of this lower creation? and, above all, THAT man *Adam*, who, when recent from his Maker's hands, was the living image of God himself, and very little inferior to angels! and on whose perseverance, was suspended the welfare, not of himself only, but likewise That of the whole world. But, so far was God from being *indifferent* in this matter, that there is *nothing* whatever, about which he is so; for he *worketh all things*, without exception, *after the counsel of his own Will*, Eph. i. 11. consequently, if he positively *wills* whatever is done, he cannot be *indifferent* with regard to any thing. On the whole; if God was *not unwilling* that *Adam* should fall, he must have been *willing* that he should: since, between God's willing and nilling, there is no medium. And is it not highly *rational*, as well as *scriptural*; nay, is it not absolutely *necessary*, to suppose, that the Fall was not contrary to the Will and determination of God? since, if it was, his Will (which the apostle represents as being *irresistible*, Rom. ix. 19.) was apparently *frustrated*, and his determination rendered of worse than none effect. And how *dishonourable* to, how *inconsistent* with, and how notoriously *subversive* of, the *dignity* of God, such a blasphemous supposition would be, and how irreconcilable with every one of his allowed Attributes, is very easy to observe. [5.] That man, by his fall, forfeited the happiness with which he was invested, is evident, as well from scripture, as from experience; Gen. iii. 7, 10, 16, 17, 18, 19, 23, 24. Rom. v. 12. Gal. iii. 10. He first sinned,

(and the essence of sin lies in disobedience to the command of God) and then, immediately became *miserable*; misery being, through the divine appointment, the natural and inseparable concomitant of sin. [6.] That the fall, and its sad consequences, did not terminate solely in *Adam*, but affect his whole posterity, is the doctrine of the sacred oracles: *Pf. li. 5. Rom. v. 12, 14, 15, 17, 18, 19. 1 Cor. xv. 22. Eph. ii. 3.* Besides, not only *spiritual* and *eternal*, but likewise *temporal* death is the *wages of sin*, *Rom. vi. 23. James i. 15.* And yet, we see that *millions* of infants, who never, in *their own persons*, either *did* or *could* commit sin, die continually. It follows, that either God must be *unjust*, in *punishing* the *innocent*; or that these infants are, some way or other, *guilty* creatures: if they are not so in *themselves*, (I mean *actually* so, by *their own commission* of sin) they must be so in *some other person*; and who that person is, let scripture say, *Rom. v. 12, 18. 1 Cor. xv. 22.* And, I ask, how can these be, with equity, sharers in *Adam's Punishment*, unless they are chargeable with his *sin*? and how can they be fairly chargeable with *his sin*, unless he was their *federal* head and *representative*, and *acted* in *their name*, and sustained *their persons* when he fell?

III. We assert, that as all men, universally, are not elected to salvation; so neither are all men, universally, ordained to condemnation. This follows from what has been proved already: however, I shall subjoin some farther demonstration of these two positions. [1.] *All men universally are not elected to salvation.* And, *first*, this may be evinced *a posteriori*: it is undeniable, from scripture, that God will not, in the last day, save every individual of mankind; *Dan. xii. 2. Mat. xxv. 46. John v. 29.* Therefore, say we, God never *designed* to save every individual: since, if he had, every individual would and must be saved, for 'his counsel shall stand, and he will do all his pleasure.' See what we have already advanced, on this head, in the first chapter, under the second article, Position 8. *Secondly*, this may be evinced, also, from God's *foreknowledge*. The Deity, from all eternity, and, consequently, at the very time he gives life and being to a reprobate, certainly foreknew, and knows, in consequence of his own decree, that such an one would fall short of salvation: now, if God *foreknew* this, he must have predetermined it; because his own Will is the foundation of his decrees, and his decrees are the foundation of his prescience; he *therefore* fore-
knowing

knowing futurities, because, by his predestination, he hath rendered their futurity certain and inevitable. Neither is it possible, in the very nature of the thing, that they should be elected to salvation, or ever obtain it, whom God foreknew should perish: for then the divine *act* of *preterition* would be changeable, wavering and precarious; the divine *Foreknowledge* would be deceived; and the divine *Will* impeded. All which are utterly impossible. *Lastly*, That all men are not chosen to life, nor created to that end is evident, in that there are *some* who were *hated* of God, before they were born, *Rom. ix. 11, 12, 13. are fited for destruction, verse 22. and made for the day of evil, Prov. xvi. 4.*

But, (2.) *All men universally are not ordained to condemnation.* There are some who are *chosen*, *Mat. xx. 16.* An *election*, or elect number, who *obtain* grace and salvation, while the rest are *blinded*, *Rom xi. 7.* a little flock, to whom it is the *Father's* good pleasure to give the kingdom, *Luke xii. 32.* A people whom the Lord hath reserved, *Jer. l. 20.* and formed for himself. *Isai. xliii. 21.* A peculiarly favoured race to whom it is given to know the mysteries of the kingdom of Heaven; while, to others, it is not given, *Mat. xiii. 11.* a remnant according to the election of grace, *Rom. xi. 15.* whom God hath not appointed to wrath, but to obtain salvation by Jesus Christ, *1 Thess v. 9.* In a word, who are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people, that they should shew forth the praises of Him, who hath called them out of darkness, into his marvellous light, *1 Pet. ii. 9.* And whose names, for that very end, are in the book of life, *Phil. iv. 3.* and written in Heaven, *Luke x. 20. Hebr. xii. 23.* LUTHER* observes, that, in the 9th, 10th, and 11th chapters of the epistle to the Romans, the apostle particularly insists on the Doctrine of Predestination; "Because," says he, "All things, whatever, arise from, and depend upon, the divine appointment; whereby it was pre-ordained, who should receive the word of life, and who should disbelieve it; who should be delivered from their sins, and who should be hardened in them; and who should be justified and who condemned."

IV. We assert, that the number of the *elect*, and also of the *reprobate*, is so fixed and determinate, that neither can be augmented or diminished.

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* In *Præfat. ad epist. ad Rom.*

It is written of God, that *He telleth the number of the stars, and calleth all them by their names*, Psalm cxlvii. 4. Now, it is as incompatible with the infinite wisdom and knowledge of the all-comprehending God, to be ignorant of the *names* and *number* of the *rational* creatures he has made, as that he should be ignorant of the *stars*, and the other inanimate products of his almighty power: and, if he knows *all* men in general, taken in the lump; he may well be said, in a more near and special sense, to *know them that are his* by election, 2 Tim. ii. 19. And, if he knows who are *his*, he must, consequently, know who are *not* his, i. e. *whom*, and *how many*, he hath left, in the corrupt mass, to be justly punished for their sins. Grant this, (and who can help granting a truth so self evident?) and it follows, that the number, as well of the elect, as of the reprobate, is *fixed* and *certain*: otherwise God would be said to *know* that which is not true, and his knowledge must be *false* and *delusive*, and so no knowledge at all: since that which is, in itself, at best, but *precarious*, can never be the foundation of *sure* and *infallible* knowledge. But, that God does indeed *precisely* know, to a man, who are, and are not, the objects of his electing favour; is evident from such scriptures as these, Exod. xxxiii. 17. 'Thou hast found grace in my sight, and I know thee by name.' Jer. i. 5. 'Before I formed thee in the belly, I knew thee.' Luke x. 20. 'Your names are written in Heaven.' Luke xii. 7. 'The very hairs of your head are all numbered.' John xiii. 18. 'I know whom I have chosen.' John x. 14. 'I know my sheep, and am known of mine.' 2 Tim. ii. 19. 'The Lord knoweth them that are his.' And, if the number of these is thus assuredly *settled* and *exactly known*, it follows, that we are right in asserting.

V. That the Decrees of election and reprobation are *immutable* and *irreversible*.

Were not this the case, [1.] God's *Decree* would be *precarious*, *frustrable*, and *uncertain*; and, by consequence, *no* Decree at all. [2.] His *Foreknowledge* would be *wavering*, *indeterminate*, and liable to *disappointment*; whereas, it always has its accomplishment, and necessarily infers the certain futurity of the thing or things foreknown: Isa. xlii. 9, 10. 'I am God, and there is none like me, declaring the end from the beginning, and, from ancient times, the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.' [3.] Neither would his *word* be true, which declares

declares, that, with regard to the elect, *the gifts and calling of God are without repentance*, Rom. xi. 29. that *whom he predestinated, them he also glorified*, chap. viii. 30. that whom he loveth, he loveth *to the end*, John xiii. 1. with numberless passages to the same purpose. Nor would his word be true, with regard to the non-elect, if it was possible for them to be saved: for it is there declared, that they are *fitted for destruction*, &c. Rom. ix. 22. *Fore-ordained unto condemnation*, Jude 4. and *delivered over to a reprobate mind*, in order to their damnation, Rom. i. 28. 2 *Thes.* ii. 12. [4.] If, between the elect and reprobate, there was not a great gulph fixed, so that neither can be otherwise than they are; then, the *Will* of God (which is the alone cause why some are chosen and others are not) would be rendered inefficacious and of no effect. [5.] Nor could the *justice* of God stand, if he was to condemn the elect, for whose sins he hath received ample satisfaction at the hand of Christ; or if he was to save the reprobate, who are not interested in Christ, as the elect are. [6.] The *power* of God (whereby the elect are preserved from falling into a state of condemnation, and the wicked held down and shut up in a state of death) would be eluded, not to say utterly abolished. [7.] Nor would God be *unchangeable*, if they, who were once the people of his love, could commence the objects of his hatred; or if the vessels of his wrath could be saved with the vessels of grace. Hence that of St AUSTIN; * “Brethren,” says he, “let us not imagine, that God puts down any man in his book, and then erases him: for, if *Pilate* could say, *what I have written, I have written*; how can it be thought, that the GREAT GOD would write a person’s name in the book of life, and then blot it out again?” And may we not, with equal reason, ask, on the other hand, How can it be thought, that any of the reprobate should be written in that book of life, which contains the names of the elect only? or, that any should be inserted there, who were *not written among the living* from eternity? I shall conclude this chapter with that observation of LUTHER †, “This,” says he, “is the very thing that razes the doctrine of free-will from its foundations: to wit, that God’s eternal love of some men, and hatred of others, is immutable and cannot be reversed.” Both one and the other will have its full accomplishment.

CHAP.

* Tom. 8. in Psalm 68. col. 738. † De Serv. Arbitr. cap. 168.

Concerning ELECTION unto Life ; or Predestination, as it respects the Saints in particular.

HAVING considered Predestination, as it regards all men in general; and briefly shewn, that, by it, some are appointed to wrath, and others to obtain salvation by Jesus Christ, 1 Thes. v. 9. I now come to consider, more distinctly, that branch of it, which relates to the Saints only, and is commonly stiled ELECTION. Its definition I have given already, in the close of the first chapter: what I have further to advance, from the scriptures, on this important subject, I shall reduce to several Positions; and subjoin a short explanation and confirmation of each.

Pos. 1. Those, who are ordained unto eternal life, were not so ordained on account of any worthiness foreseen in them, or of any good works to be wrought by them; nor yet for their future faith: but, purely and solely, of free, sovereign grace, and according to the mere pleasure of God. This is evident, among other considerations, from this; that faith, repentance and holiness, are no less the *free gifts* of God, than eternal life itself. Eph. ii. 8. 'Faith—is not of yourselves, it is the gift of God. Phil. i. 29. 'Unto you it is given to believe.' Acts v. 31. 'Him hath God exalted with his right hand, for to give repentance.' Acts xi. 18. 'Then hath God also to the Gentiles granted repentance unto life.' In like manner, holiness is called the *sanctification of the Spirit*, 2 Thess. ii. 13. because the divine Spirit is the efficient of it in the soul, and, of unholy, *makes us holy*. Now, if repentance and faith are the *gifts*, and sanctification is the *work* of God; then these are not the fruits of man's free will, nor what he acquires of himself; and so can neither be *motives* to, nor *conditions* of, his election, which is an act of the divine mind, antecedent to, and *irrespective* of, all qualities, whatever, in the persons elected. Besides, the Apostle asserts, expressly, that election is 'not of works, but of him that calleth;' and that it passed, *before* the persons concerned had 'done either good or evil,' Rom. ix. 11. Again, if faith or works were the cause of election, God could not be said to chuse us, but we to chuse Him; contrary to the whole tenour of scripture; John xv. 16. 'Ye have not chosen me, but I have chosen you.' 1 John iv. 10, 19. 'Herein is love, not that we loved God, but that

that he loved us. We love him, because he first loved us.' Election is, every where, asserted to be *God's* act and not *man's*; *Mark* xiii. 20. *Rom.* ix. 17. *Eph.* i. 4. 1 *Thes.* v. 9. 2 *Thes.* ii. 13. Once more, we are chosen that we *might* be holy, not because it was foreseen we *would* be so, *Eph.* i. 4. therefore, to represent holiness as the reason why we were elected, is to make the effect antecedent to the cause. The Apostle adds, verse 5. 'having predestinated us according to the good pleasure of his will:' most evidently implying, that God saw nothing *extra se*, had no motive *from without*, why he should either chuse any at *all*, or this man before another. In a word, the elect were 'freely loved,' *Hos.* xiv. 4. 'freely chosen,' *Rom.* xi. 5, 6. and 'freely redeemed,' *Isai.* lii. 3. they are 'freely called,' 2 *Tim.* i. 9. 'freely justified,' *Rom.* iii. 24. and shall be 'freely glorified,' *Rom.* v. 23. The great AUGUSTIN, in his book of *Retractions*, ingenuously acknowledges his error, in having once thought, that faith foreseen was a condition of election: he owns, that That opinion is equally impious and absurd; and proves, that faith is one of the *fruits* of election, and consequently, could not be, in any sense, a cause of it: "I could never have asserted," says he, "that God, in chusing men to life, had any respect to their faith, had I duly considered, that faith itself is his own gift." And, in another treatise of his, * he has these words; "Since Christ says, *ye have not chosen me*, &c. I would fain ask, whether it be scriptural to say, we must have faith, before we are elected; and not, rather, that we are elected in order to our having faith!"

Pos. 2. As many as are ordained to eternal life, are ordained to enjoy that life *in and through Christ*, and on account of his merits alone, 1 *Thes.* v. 9. Here let it be carefully observed, that not the merits of Christ, but the sovereign love of God only, is the cause of *Election itself*: but then, the merits of Christ are the alone procuring cause of that *salvation*, to which men are elected. This *decree* of God admits of no cause out of Himself: but the *thing decreed*, which is the *glorification* of his chosen ones, may and does admit, nay, necessarily *requires*, a meritorious cause; which is no other than the obedience and death of Christ.

Pos. 3. They, who are predestinated to life, are likewise predestinated to all those *means*, which are indispensably necessary in

* De Prædest. cap. 17.

in order to their *meetness* for, *entrance* upon, and *enjoyment* of, that life : such as repentance, faith, sanctification ; and perseverance in these to the end.

Acts xiii. 48. ' As many as were ordained to eternal life, believed.' Eph. i. 4. ' He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love.' Eph. ii. 10. ' For we' [i. e. the same *we*, whom he hath chosen before the foundation of the world] ' are his workmanship, created in Christ Jesus unto good works, which God hath fore-ordained that we should walk in them.' And the Apostle assures the same *Thessalonians*, whom he reminds of their *election*, and God's everlasting appointment of them to obtain salvation, that this also was his *Will* concerning them, even their *sanctification*, 1 Thess. i. 4. and v. 9. and iv. 3. and gives them a view of all these privileges at once, 2 Thess. ii. 13. ' God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth.' As does St Peter, 1 Ep. i. 2. ' ELECT—through sanctification of the Spirit, UNTO obedience, and sprinkling of the blood of Jesus Christ.' Now, though faith and holiness are not represented as the *cause wherefore* the elect are saved ; yet, these are constantly represented, as the *means through which* they are saved, or as the appointed *way* wherein God leads his people to glory : *these* blessings being always bestowed previous to *that*. Agreeable to all which, is that of AUSTIN : * Whatsoever persons are, through the riches of divine grace, exempted from the original sentence of condemnation, are undoubtedly brought to hear the Gospel † ; and when heard they are caused to believe it ; and are made likewise to endure to the end, in the faith which works by love : and should they, at any time, go astray, they are recovered and set right again." A little after he adds ; " All these things are wrought in them by that God, who made them vessels of mercy, and who, by the election of his grace, chose them, in his Son, before the world began."

Pos. 4. Not one of the elect can perish, but they must all necessarily be saved. The reason is this ; because God simply and unchangeably wills, that all and every one of those, whom he hath appointed to life, should be eternally glorified : and,

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* De Corrept. & Grat. cap. 7.

† We must understand this, in a qualified sense ; as intending, that 'all those of the elect, who live where the christian dispensation obtains, are, sooner or later, brought to hear the gospel, and to believe it.

as was observed toward the end of the preceding chapter, all the divine Attributes are concerned in the accomplishment of this his Will. His *wisdom*, which cannot err; his *knowledge*, which cannot be deceived; his *truth*, which cannot fail; his *love*, which nothing can alienate; his *justice*, which cannot condemn any, for whom Christ died; his *power*, which none can resist; and his *unchangeableness*, which can never vary: from all which it appears, that we do not speak at all improperly, when we say, that the salvation of his people is *necessary* and *certain*. Now, that is said to be *necessary*, *quod nequit aliter esse*, which cannot be otherwise than it is: and if all the perfections of God are engaged to preserve and save his children, their safety and salvation must be, in the strictest sense of the word *necessary*. See *Psalms* ciii. 17. and cxxv. 1, 2. *Isaiah* xlv. 17. and liv. 9, 10. *Jer.* xxxi. 38. and xxxii. 40. *John* vi. 39. and x. 28, 29. and xiv. 19. and xvii. 12. *Rom.* viii. 30, 38, 39, and xi. 29. *1 Cor.* i. 8, 9. *Phil.* i. 6. *1 Pet.* i. 4, 5.

Thus St. AUSTIN*: "Of those, whom God hath predestinated, none can perish, inasmuch as they are his own elect." And, *ib.* "They are the elect, who are predestinated, foreknown, and called according to purpose. Now, could any of these be lost, God would be *disappointed* of his will and expectations; but he cannot be so disappointed: therefore, they can never perish. Again, could they be lost, the power of God would be made void by man's sin; but his power is invincible; therefore, they are safe." And again, cap. 9. "The children of God are written, with an unshaken stability, in the book of their heavenly Father's remembrance." And, in the same chapter he hath these words; "Not the children of promise, but the children of perdition shall perish: for the former are the Predestinated, who are called according to the divine determination; not one of whom shall finally miscarry." So likewise LUTHER;† "God's decree of Predestination is firm and certain; and the necessity resulting from it, is, in like manner, immoveable, and cannot but take place. For, we ourselves are so feeble, that if the matter was left in our hands, very few, or rather none, would be saved: but Satan would overcome us all." To which he adds: "Now, since this steadfast and inevitable purpose of God cannot be reversed nor disannulled by any creature whatever; We have a most assured hope, that we shall finally triumph

* Tom. 7. De Corr. & Grat. cap. 7.

† In præfat. ad Epist. ad Rom.

triumph over sin, how violently soever it may, at present, rage in our mortal bodies.”

Pos. 5. The *salvation* of the elect was not the *only*, nor yet the *principal* end of their being chosen; but God’s grand end, in appointing them to life and happiness, was, to display the riches of his own mercy, and that he might be glorified in and by the persons he had thus chosen.

For this reason, the elect are styled *vessels of mercy*; because they were originally created, and, afterwards, by the divine Spirit, *created anew*, with this design, and to this very end, that the sovereignty of the Father’s grace, the freeness of his love, and the abundance of his goodness, might be manifested in their eternal happiness. Now, God, as we have already, more than once, had occasion to observe, *does* nothing in time, which he did not, from eternity, resolve within himself to do; and if he, in time, creates and regenerates his people, with a view to display his unbounded mercy; he must, consequently, have *decreed*, from all eternity, to do this, with the same view. So that the final causes of election appear to be these two: 1. and principally, The * glory of God; 2. and, subordinately, The salvation of those he has elected: from which the *former* arises, and by which it is illustrated and set off. So. Prov. xvi. 4. ‘The Lord hath made all things for himself.’ And hence that of Paul, Eph. i. ‘He hath chosen us—to the praise of the glory of his grace.’

Pos. 6. The *end* of election, which, with regard to the elect themselves, is eternal life; I say, this *end*, and the *means* conducive to it, such as the gift of the Spirit, faith, &c. are so inseparably connected together, that whoever is possessed of *these*, shall surely obtain *that*; and none can obtain *that*, who are not first possessed of *these*. Acts xiii. 48. ‘As many as were ordained to eternal life,’ and none else, ‘believed.’ Acts v. 31. ‘Him hath God exalted—to give repentance unto Is-

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* Let it be carefully observed, that, when, with the scriptures, we as-
sert the glory of God to be the ultimate end of his dealings with angels and
men, we do not speak this with respect to his *essential* glory, which he
has as God, and which, as it is infinite, is not susceptible of *addition*, nor
capable of *diminution*: but of that glory which is *purely manifestative*, and
which MICROELIUS, in his *Lexic. Philosoph.* col. 4; 1. defines to be, “Clara
rei, cum laude, notitia; cum, nempe, ipsa sua eminentia est magna, au-
gusta, et conspicua.” And the accurate MASTRIGHT, Celebrato, ceu mani-
festatio, (quæ magis proprie *glorificatio*, quam *gloria*, appellatur) qua, ag-
nita *intus* eminentia, ejusque congrua æstimatio, propalatur & extollitur.”
Theolog. lib. 2. cap. 22. f. 8.

rael, and remission of sins : ' not to all men, or to those who were not, in the counsel and purpose of God, set apart for himself ; but to *Israel*, all his *chosen* people, who were given to him, were ransomed by him, and shall be saved in him with an everlasting salvation. Tit. i. 1. ' According to the faith of God's elect ; ' so that, true faith is a consequence of election, is peculiar to the elect, and shall issue in life eternal. Eph. i. ' He hath chosen us — that we might be holy ; ' therefore, all, who are chosen, are made holy, and none but they : and all, who are sanctified, have a right to believe they were elected, and that they shall assuredly be saved. Rom. viii. 30. ' Whom he did predestinate, them he also called ; whom he called, them he also justified ; and whom he justified, them he also glorified.' Which shews, that effectual calling and justification are indissolubly connected with *election* on one hand, and *eternal happiness* on the other : that they are a *proof* of the former, and an *earnest* of the latter. John x. 26. ' Ye believe not, because ye are not of my sheep ; ' on the contrary, they, who believe, *therefore* believe, because they *are* of his sheep. Faith, then, is an evidence of election, or, of being in the number of Christ's sheep ; consequently, of salvation : since all his sheep shall be saved, *John* x. 28.

Pos. 7. The elect may, through the Grace of God, attain to the *knowledge* and *assurance* of their Predestination to life ; and they *ought* to seek after it. The Christian may, for instance, argue thus ; ' As many as were ordained to eternal life, believed : ' through mercy, I believe : therefore, I am ordained to eternal life. ' He that believeth, shall be saved : ' I believe : therefore, I am in a saved state. ' Whom he did predestinate, he called, justified, and glorified : ' I have reason to trust, that he hath called and justified me : therefore I can assuredly look *backward* on my eternal predestination, and *forward* to my certain glorification. To all which frequently accedes the immediate testimony of the divine Spirit, *witnessing* with the believer's conscience, that he is a child of God, *Rom.* viii. 16. *Gal.* iv. 6. 1 *John* v. 10. Christ forbids his little flock to *fear*, inasmuch as they might, on good and solid grounds, rest satisfied and assured, that ' it is the Father's *unalterable* good pleasure to give *them* the Kingdom,' *Luke* xii. 32. And this was the faith of the apostle, *Rom.* viii. 38, 39.

Pos. 8. The true believer ought not only to be thoroughly established in the point of his own election ; but should like-

wise believe the election of all his other fellow believers and brethren in Christ. Now, as there are most evident and indubitable marks of election, laid down in scripture; a child of God, by examining himself, whether those marks are found on him, may arrive at a sober and well-grounded certainty of his own particular interest in that unspeakable privilege: and, by the same rule, whereby he judges of *himself*, he may likewise (but with caution) judge of *others*. If I see the external fruits and criteria of election, on this or that man; I may, reasonably, and in a judgment of charity, conclude such an one to be an *elect person*. So, St Paul, beholding the gracious fruits, which appeared in the believing *Thessalonians*, gathered, from thence, that they were *elected of God*, 1 *Thess.* i. 4, 5. and knew also the election of the Christian *Ephesians*, *Eph.* i. 4, 5. as Peter also did that of the members of the churches in *Pontus, Galatia, &c.* 1 *Pet.* i. 2. It is true, indeed, that all conclusions of this nature are not now *infallible*, but our judgments are liable to mistake: and God only, whose is the book of life, and who is the searcher of hearts, can absolutely know them that are his, 2 *Tim.* ii. 19. yet, we may, without a presumptuous intrusion into things not seen, arrive at a *moral* certainty in this matter. And I cannot see, how Christian love can be cultivated; how we can call one another brethren in the Lord; or, how believers can hold religious fellowship and communion with each other, unless they have some solid and visible reason to conclude, that they are loved with the same everlasting love, were redeemed by the same Saviour, are partakers of like grace, and shall reign in the same glory.

But, here, let me suggest one very necessary caution; viz. that though we may, at least very probably, infer the election of some persons, from the marks and appearances of *grace*, which may be discoverable in them; yet, we can never judge any man whatever to be a *reprobate*. That there are reprobate persons, is very evident from scripture (as we shall presently shew); but *who* they are, is known alone to Him, who alone can tell who and what men are *not written* in the Lamb's book of life. I grant, that there are some particular persons, mentioned in the divine word, of whose reprobation no doubt can be made; such as *Esau* and *Judas*: but, now the canon of scripture is completed, we dare not, we must not pronounce any man living, to be non-elect, be he at present, ever so wicked. The vilest sinner may, for aught we can tell, appertain to the election of Grace, and be, one day, wrought

wrought upon by the Spirit of God. This we know, that those who die in unbelief, and are finally unsanctified, cannot be saved: because God, in his word, tells us so, and has represented these as marks of reprobation: but, to say that *such* and *such* individuals, whom, perhaps, we now see dead in sins, shall *never* be converted to Christ, would be a most presumptuous assertion, as well as an inexcusable breach of the charity which hopeth all things.

C H A P. IV.

Of Reprobation; or Predestination, as it respects the Ungodly.

FROM what has been said, in the preceding chapter, concerning the *Election* of *some*, it would unavoidably follow, even supposing the scriptures had been silent about it, that there must be a *Rejection* of others; as every *choice* does, most evidently and necessarily, imply a *refusal*: for, where there is no *leaving out*, there can be no *choice*. But, beside the testimony of *reason*, the *divine word* is full and *express* to our purpose: it frequently, and, in terms too *clear* to be misunderstood, and too *strong* to be evaded, by any who are not proof against the most cogent evidence, attests this tremendous truth, that some are, *of old, fore ordained to condemnation*. I shall, in the discussion of this awful subject, follow the method hitherto observed, and throw what I have to say into several distinct *Positions*, supported by scripture.

Pos. 1. God did, from all eternity, decree to leave some of *Adam's* fallen posterity in their sins, and to exclude them from the participation of Christ and his benefits.

For the clearing of this, let it be observed, that, in all ages, the *much greater part* of mankind have been destitute even of the external means of grace; have not been favoured with the preaching of God's word, or any revelation of his will. Thus, anciently, the *Jews*, who were, in number, *the fewest of all people*, were, nevertheless, for a long series of ages, the *only* nation, to whom the Deity was pleased to make any special discovery of himself: and it is observable, that our Lord himself principally confined the advantages of his public ministry to that people; nay he forbade his disciples to go among any others, *Mat. x. 5, 6.* and did not commission them to preach the gospel, indiscriminately, to Jews and Gentiles, till after his resurrection, *Mark xvi. 15. Luke xxiv. 47.* Hence, many nations and communities never had the advantage of hearing the

the word preached; and, consequently, were strangers to the faith that cometh thereby. It is not, indeed, improbable, but *some individuals*, in these unenlightened countrys, might belong to the secret election of grace; and the *habit* of faith might be wrought in these: however, be that as it will, our argument is not affected by it; it is evident, that the nations of the world were, generally, ignorant, not only of *God* himself, but likewise of the way to *please* him, the true manner of *acceptance* with him, and the means of arriving at the everlasting *enjoyment* of him. Now, if *God* had been pleased to have *saved* those people, would he not have vouchsafed them the ordinary *means* of salvation? would he not have given them all things necessary in order to that end? but, it is undeniable matter of fact, that he *did not*; and to very many nations of the earth, *does not*, at this day. If, then, the Deity can, consistently with his Attributes, deny, to some, the *means* of grace, and shut them up in gross darkness and unbelief; why should it be thought incompatible with his immensely glorious perfections, to exclude some persons from *grace itself*, and from that *eternal life* which is connected with it? especially, seeing he is equally the Lord and sovereign disposer of the *end*, to which the means lead; as of the *means*, which lead to that end? both one and the other are his; and he most justly *may*, as he most assuredly *will*, do what he pleases with his own.

Besides; it being also evident, that many, even of them who live in places where the gospel is preached, as well as of those among whom it never was preached, die strangers to *God* and holiness, and without experiencing any thing of the gracious influences of his Spirit: we may reasonably and safely conclude, that one *cause* of their so dying, is, because it was *not* the divine *will* to communicate his grace unto them: since, had it been his will, he would actually have made them partakers thereof; and, had they been *partakers* of it, they could not have died *without* it. Now, if it was the will of *God*, in *time*, to refuse them this grace; it must have been his will from *eternity*: since his will is, as Himself, *the same, yesterday, to day, and for ever*.

The *actions* of *God* being thus fruits of his *eternal purpose*, we may, safely, and without any danger of mistake, argue from *them* to *that*; and infer, that *God* therefore *does* such and such things, because he *decreed* to do them; his own *Will* being the sole cause of all his *works*. So that, from his *actually leaving*

leaving some men in final impenitency and unbelief; we assuredly gather, that it was his everlasting *determination* so to do: and, consequently, that he reprobated some, from before the foundation of the world.

And, as this inference is *strictly rational*, so is it *perfectly scriptural*. Thus, the Judge will, in the last day, declare, to those on the left hand, *I never knew you*. *Mat. vii. 23. i. e.* "I never, no, not from eternity, loved, approved, or acknowledged you for mine:" or, in other words, "I always *bated* you." Our Lord, in *John xvii.* divides the whole human race into *two* great classes: one he calls *the world*; the other, *the men who were given him out of the world*. The latter, it is said, the Father loved, even as he loved Christ himself (verse 23.): but he loved Christ *before the foundation of the world*, verse 24. i. e. from everlasting: therefore, he loved the elect so too: and if he loved *these* from eternity, it follows, by all the rules of Antithesis, that he *bated* the *others* as early. So, *Rom. ix.* 'The children not being yet born, neither having done good or evil, that the purpose of God,' &c. From the example of the twins, *Jacob* and *Esau*, the apostle infers the eternal election of some men, and the eternal rejection of all the rest.

Pos 2. Some men were, from all eternity, not only, *negatively*, excepted from a participation of Christ and his salvation; but, *positively*, ordained to continue in their natural blindness, hardness of heart, &c.: and that, by the just judgment of God. see *Exod. ix. 1 Sam. ii. 25. 2 Sam. xvii. 14. Isa. vi. 9, 10, 11, 2 Thess. ii. 11, 12.* Nor can these places of scripture, with many others of like import, be understood of an *involuntary permission* on the part of God: as if God *barely suffered* it to be so, *quasi invitatus*, as it were by constraint, and against his will: for he *permits* nothing, which he did not *resolve* and *determine* to permit. His *permission* is a *positive, determinate act of his Will*; as AUSTIN, LUTHER, and BUCER, justly observe. Therefore, if it be the *will* of God, in time, to permit such and such men to continue in their natural state of ignorance and corruption, the natural consequence of which is, their falling into such and such sins (observe, God does not *force* them into sin; their actual disobedience being only the *consequence* of their *not having* that grace which God is *not obliged* to grant them); I say if it be the will of God thus to *leave* them in time (and we must deny demonstration itself, even known, absolute matter of

fact, if we deny that some *are* so left), then it must have been the divine *intention*, from all eternity, so to leave them: since, as we have already had occasion to observe, no *new* Will can possibly arise in the mind of God. We see, that evil men *actually are* suffered to go on adding sin to sin: and if it be not inconsistent with the sacred attributes *actually to permit* this; it could not possibly be inconsistent with them to *decree* that permission, before the foundations of the world were laid.

Thus, God *efficaciously permitted* (having so *decreed*) the Jews to be, in effect, the Crucifiers of Christ; and *Judas* to betray Him; *Acts* iv. 27. 28. *Mat.* xxvi. 23, 24. Hence we find St *Austin* * speaking thus; “*Judas* was chosen, but it was to do a most execrable deed: that, thereby, the death of Christ, and the adorable work of Redemption by him, might be accomplished. When therefore, we hear our Lord say, ‘Have not I chosen you twelve, and one of you is a Devil?’ we must understand it thus, that the eleven were chosen in mercy; but *Judas* in judgment: *they* were chosen to partake of Christ’s kingdom; *he*, was chosen and pitched upon to betray him, and be the means of shedding his blood.”

Pos. 3. The non-elect were predestinated, not only to continue in final impenitency, sin, and unbelief; but were, likewise, for such their sins, righteously appointed to infernal death hereafter.

This position is also self-evident: for it is certain, that, in the day of universal judgment, *all* the human race will not be admitted into glory, but *some* of them transmitted to the place of torment. Now, God does, and will do, nothing, but in consequence of his own decree *Psal.* cxxxv. 6. *Isai.* xlv. 1. *Eph.* i. 9. 11. therefore, the condemnation of the unrighteous was decreed of God; and, if decreed by him, decreed *from everlasting*: for all his decrees are eternal. Besides, if God purposed to leave those persons under the *guilt* and the *power* of sin, their condemnation must, of itself, necessarily follow: Since, without *justification* and *sanctification* (neither of which blessings are in the power of man) none can enter heaven, *John* xii. 8. *Hebr.* xii. 14. Therefore, if God determined, within himself, thus to *leave* some in their sins (and it is but too evident that this is really the case); He must also have determined within himself to *punish* them for those sins (*final* guilt and *final* punishment being correlatives which necessarily infer each other): but God *did* determinate both to *leave* and to *punish* the

* De Corr. & Grat. cap. 7.

the nonelect : therefore, there was a reprobation of some from eternity. Thus, *Mat. xxv.* ‘Go, ye cursed, into everlasting fire, prepared for the devil and his angels ;’ for Satan and all his messengers, emissaries, and imitators, whether apostate spirits, or apostate men. Now, if penal fire was, in decree, from everlasting, prepared for *them ; they*, by all the laws of argument in the world, must have been, in the counsel of God prepared, i. e. designed, for that fire : which is the point I undertook to prove. Hence we read, *Rom ix. of vessels of wrath fitted to destruction*, κατηρτισμενα εις απολειαν, *put together, made up formed or fashioned, for perdition* : who are, and can be, no other than the Reprobate. To multiply scriptures on this head, would be almost endless : for a sample, consult *Prov. xvi. 4. 1 Pet. ii. 8. 2 Pet. ii. 12. Jude 4. Rev. xiii. 8.*

Pos. 4. As the future faith and good works, of the elect, were not the cause of their being chosen ; so neither were the future sins of the reprobate the cause of their being *pass by* : but both the choice of the former, and the decretive omission of the latter were, owing, merely and entirely, to the sovereign will and determinating pleasure of God.

We distinguish between *preterition*, or bare non election, which is a purely negative thing ; and *condemnation*, or appointment to punishment : the will of God was the cause of the former ; the sins of the non-elect are the reasons of the latter. Though God determined to leave, and actually does leave, whom he pleases, in the spiritual darkness and death of nature, out of which he is under no obligation to deliver them ; yet he does not, positively, condemn any of these, merely because he hath not chosen them, but because they have sinned against him : see *Rom. i. 21—24. Rom. ii. 8, 9. 2 Thess. ii. 12.* Their preterition, or non-in-scription in the book of life, is not unjust, on the part of God ; because, out of a world of rebels, equally involved in guilt, God, (who might, without any impeachment of his justice, have passed by all, as he did the reprobate angels) was, most unquestionably, at liberty, if it so pleased him, to extend the sceptre of his clemency to some ; and to pitch upon whom he would, as the objects of it. Not was this exemption of some, any injury to the non-elect ; whose case would have been just as bad as it is, even supposing the others had not been chosen at all. Again, the condemnation of the ungodly (for it is under that character alone, that are the subjects of punishment, and were ordained to it) is not unjust, seeing it

i. for *sin*, and *only* for *sin*. None are or will be *punished*, but for their *iniquities*; and all iniquity is properly meritorious of punishment: where, then, is the supposed unmercifulness, tyranny, or injustice, of the Divine procedure?

Pos. 5. God is the creator of the *wicked*, but not of their *wickedness*: he is the author of their *being*, but not the infuser of their *sin*.

It is, most certainly, his will, (for adorable and unsearchable reasons), to permit sin; but, with all possible reverence be it spoken, it should seem, that he cannot, consistently with the purity of his nature, the glory of his attributes, and the truth of his declarations, be, himself, the author of it. Sin, says the Apostle, *entered into the world by one man, meaning, by Adam*: consequently, it was not introduced by the Deity himself. Though, without the permission of his will, and the concurrence of his providence, its introduction had been impossible; yet is he not, hereby the author of sin so introduced. * LUTHER observes, (*De Serv. Arb. c. 42.*) "It is a great degree of faith, to believe, that God is *merciful* and gracious, though he saves so few, and condemns so many; and that he is strictly just, though in consequence of his own will, he made us not exempt from liability to condemnation." And *cap. 148.* Although God doth not make sin, nevertheless he ceases not to create and multiply individuals in the human nature, which, through the withholding of his spirit, is corrupted by sin: just as a skilful artist may form curious statues out of bad materials. So, such as their nature is, such are men themselves; God forms them out of such a nature."

Pos. 6. The condemnation of the reprobate is necessary and inevitable.

Which

* It is a known and very just maxim of the schools, *Effectus sequitur causam proximam*: "An effect follows from, and is to be ascrib'd to, the last, immediate cause that produced it." Thus, for instance, if I hold a book, or a stone, in my hand; my holding it is the *immediate cause* of it's not falling; but, if I let it go, my letting it go is not the immediate cause of its falling: it is carried downward by its own gravity, which is, therefore, the *causa proxime effectus*, the proper and immediate cause of its descent. It is true, if I had kept my hold of it, it would not have fallen; yet still, the immediate, direct cause of its fall, is, its own weight, not my quitting my hold. The application of this, to the Providence of God, as concerned in sinful events, is easy. Without God there could have been no creation; without creation, no creatures; without creatures, no sin. Yet is not sin chargeable on God: for *effectus sequitur causam proximam*.

Which we prove thus : It is evident, from scripture, that the reprobate shall be condemned. But nothing comes to pass (much less can the condemnation of a rational creature), but in consequence of the will and decree of God. Therefore the non-elect could not be condemned, was it not the divine pleasure and determination that they should. And, if God wills and determines their condemnation, that condemnation is necessary and inevitable. By their sins, they have made themselves *guilty* of death : and, as it is not the will of God to *pardon* those sins, and grant them repentance unto life ; the punishment of such impenitent sinners is as *unavoidable* as it is *just*. It is our Lord's own declaration, *Mat. vii.* that a corrupt tree cannot bring forth good fruit : ' or, in other words, that a depraved sinner cannot produce in himself those gracious habits, nor exert those gracious acts, without which no adult person can be saved. Consequently, the reprobate must, as corrupt, fruitless trees (or fruitful in evil only), be ' hewn down, and cast into the fire,' *Mat. iii.* This, therefore, serves as another argument, in proof of the inevitability of their future punishment : which argument, in brief, amounts to this ; They, who are not saved from sin, must unavoidably perish : but the reprobate are not saved from sin ; (for they have neither will nor power to save themselves, and God, though he certainly *can*, yet he certainly *will not* save them) : Therefore, their perdition is unavoidable. Nor does it follow, from hence, that God *forces* the reprobate into sin, and thereby into misery, against their wills ; but that, in consequence of their natural depravity (which it is not the divine pleasure to deliver them out of, neither is he *bound* to do it, nor are they themselves so much as *desirous* that he would), they are *voluntarily* biased and *inclined* to evil : nay, which is worse still, they *hug* and *value* their spiritual chains, and even *greedily* pursue the paths of sin, which lead to the chambers of death. Thus, God does not (as we are slanderously reported to affirm) compel the wicked to sin, as the rider spurs forward an unwilling horse : God only says, in effect, that tremendous word, *Let them alone, Mat. xv. 14.* He need but *slacken* the reins of providential restraint, and *withhold* the influence of saving grace ; and apostate man will, too soon, and too surely, of his own accord, *fall by his iniquity* : he will presently be, spiritually speaking, a *felo de se*, and, without any other efficiency, lay violent hands

hands on his soul. So that, though the condemnation of the reprobate is unavoidable; yet the necessity of it is so far from making them mere machines, or involuntary agents, that it does not, in the least, interfere with the rational freedom of their wills, nor serve to render them less inexcusable.

Pos. 7. The punishment of the non-elect was not the ultimate end of their creation; but the glory of God.

It is frequently objected to us, that, according to our view of Predestination, "God makes some persons *on purpose* to damn them:" But this we never advanced; nay, we utterly reject it, as equally unworthy of God to do, and of a rational Being to suppose. The grand, principal end, proposed by the Deity to himself, in his formation of all things, and of mankind in particular; was, The manifestation and display of his own glorious attributes. His ultimate scope, in the creation of the *Elect*, is, to evidence and make known, by their salvation, the unfearchable riches of his power and wisdom, mercy and love: and, the creation of the *non-elect*, is for the display of his justice, power, sovereignty, holiness, and truth. So that nothing can be more certain, than the declaration of the text we have frequently had occasion to cite, *Prov.* xvi. 'The Lord hath made all things for himself, even the wicked for the day of evil.' On one hand, the *vessels of wrath* are fitted for destruction, in order that God may *shew his wrath*, and make his power known, and manifest the greatness of his patience and long suffering, *Rom.* ix. 32. On the other hand, he *before prepared* the elect to salvation, that, on them, he might demonstrate the riches of his glory and mercy, verse 23. As, therefore, God himself is the sole *author* and *efficient* of all his own actions; so is he, likewise, the *supreme end*, to which they lead, and in which they terminate.

Besides, the creation and perdition of the ungodly answer another Purpose (though a subordinate one), with regard to the *elect* themselves; who from the rejection of those, learn, (1.) to *admire* the riches of the divine love toward themselves, which planned, and has accomplished, the work of *their* salvation: while others, by nature on an equal level with them, are excluded from a participation of the same benefits. And such a view of the Lord's distinguishing mercy is, [2.] a most powerful motive to *thankfulness*, that, when *they* too might justly have been condemned with the world of the non-elect, they were marked out as heirs of the grace of life. [3.] Hereby they

they are taught, ardently to *love* their heavenly father; [4.] to *trust* in him assuredly, for a continued supply of grace while they are on earth, and for the accomplishment of his eternal decree and promise, by their glorification in heaven; and, [5.] to *live*, as becomes those, who have received such unspeakable mercies from the hand of their God and Saviour. So BUCER somewhere observes, That the punishment of the reprobate "is useful to the elect; inasmuch as it influences them to a greater fear and abhorrence of sin, and to a firmer reliance on the goodness of God."

Pos. 8. Notwithstanding God did, from all eternity, irreversibly chuse out and fix upon *some* to be partakers of salvation by Christ, and rejected *the rest*) who are therefore termed by the apostle, *οι λουπτοι*, *the refuse*, or *those that remained* and were *left out*); acting, in both, according to the good pleasure of his own sovereign will: yet, he did not, herein act an *unjust*, *tyrannical*, or *cruel* part; nor yet shew himself a *respector of persons*.

1. He is not *unjust*, in reprobating *some*: neither can he be so; for 'the Lord is holy in all his ways, and righteous in all his works,' *Psalms* cxlv. But salvation and damnation are works of his: consequently, neither of them is unrighteous or unholy. It is undoubted matter of fact, that the Father draws some men to Christ, and *saves* them in him with an everlasting salvation; and that he neither draws nor saves some others: and, if it be not unjust in God, *actually to forbear saving* these persons *after* they are born; it could not be unjust in him to *determine* as much, *before* they were born. What is not unjust for God to *do* in time; could not, by parity of argument, be unjust in him to *resolve* upon and *decree* from eternity. And, surely, if the apostle's illustration be allowed to have any propriety, or to carry any authority, it can no more be unjust in God to *set apart* some, for communion with himself in this life and the next, and to *set aside* others, according to his own free pleasure; than for a *potter*, to make, out of *the same mass* of clay, *some* vessels for honorable, and *others* for inferior uses. The Deity, being absolute Lord of all his creatures, is accountable to none, for his doings; and cannot be chargeable with injustice, for disposing of his own as he will.

Nor, 2. is the decree of reprobation a *tyrannical* one. It is, indeed, strictly *sovereign*; but *lawful sovereignty* and *lawless tyranny*

tyranny are as really distinct, and different, as any two opposites can be. He is a *tyrant*, in the common acceptation of that word, who, [1.] either *usurps* the sovereign authority, and arrogates to himself a dominion to which he has *no right*: or, [2.] who, being, originally, a lawful prince, *abuses* his power, and governs *contrary to law*. But who dares to lay either of these accusations to the Divine charge? God, as creator, has a most unquestionable and unlimited right over the souls and bodies of men; unless it can be supposed, contrary to all scripture and common sense, that, in making of man, he made a set of beings *superior* to himself, and *exempt* from his jurisdiction. Taking it for granted, therefore, that God has an absolute right of sovereignty over his creatures; if he should be pleased (as the scriptures repeatedly assure us that he is) to *manifest* and *display* that right, by graciously saving some, and justly punishing others for their sins—Who are we, that we should *reply against God*?

Neither does the ever blessed Deity fall under the *second* notion of a tyrant; namely, as one who abuses his power, by acting contrary to law: for, by what exterior law is HE bound, who is the supreme lawgiver of the universe? The laws, promulgated by him, are designed for the rule of *our* conduct, not of *His*. Should it be objected, that “His own attributes of goodness and justice, holiness and truth, are a law to himself;” I answer, that, admitting this to be the case, there is nothing, in the decree of reprobation, as represented in scripture, and by us from thence, which clashes with any of those perfections. With regard to the Divine goodness, though the non-elect are not objects of it, in the sense the elect are; yet, even they are not wholly excluded from a participation of it. They enjoy the good things of providence, in common with God’s children, and, very often, in a much higher degree. Besides, goodness, considered *as it is in God*, would have been just the same infinite and glorious attribute, supposing no rational beings had been created at all, or saved when created. To which may be added, that the goodness of the Deity does not cease to be infinite in itself, only because it is more extended to some objects than it is to others: The infinity of this perfection, as residing in God and coinciding with his essence, is sufficiently secured, without supposing it to reach, indiscriminately, to all the creatures he has made. For, was this way of reasoning to be admitted, it would lead

as too far, and prove too much : since, if the infinity of his goodness is to be estimated, by the number of objects, upon which it terminates ; there must be an absolute, proper infinity of reasonable beings, to terminate that goodness upon : consequently, it would follow, from such premises, either, That the creation is as truly infinite, as the Creator ; or, if otherwise, That the Creator's goodness could not be infinite, because it has not an infinity of objects to make happy*. *Lastly*, if it was not incompatible with God's infinite goodness, to pass by the *whole* body of fallen angels, and leave *them* under

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* The late most learned and judicious Mr CHARNOCK has, in my judgement at least, proved, most clearly and satisfactorily, that the *exclusion* of some individual persons, from a participation of saving grace, is perfectly consistent with God's *unlimited* goodness. He observes, that " The goodness of the Deity is Infinite, and circumscribed by no limits. The exercise of his goodness may be limited by himself ; but his goodness, the principle, cannot : for, since his essence is infinite, and his goodness is not distinguished from his essence ; It is infinite also. God is necessarily good, in his nature ; but free in his communications of it. He is necessarily good, *affective*, in regard of his nature ; but freely good, *effective*, in regard of the effluxes of it to this or that particular subject he pitcheth upon. He is not necessarily communicative of his goodness, as the sun of its light, or a tree of its cooling shade, which chuses not its objects, but enlightens all indifferently, without variation or distinction : this were to make God of no more understanding than the sun, which shines, not where it *pleases*, but where it *must*. He is an understanding agent, and hath a sovereign right to chuse his own subjects. It would not be a *supreme*, if it were not a *voluntary* goodness. It is agreeable to the nature of the Highest Good, to be absolutely free ; and to dispense his goodness in what *methods* and *measures* he pleases, according to the free determinations of his own will, guided by the wisdom of his mind, and regulated by the holiness of his nature. He will be good to *whom* he will be good. When he *doth* act, he cannot but act *well* : So far it is *necessary* : yet he may act this good or that good, *to this or that degree* : So it is *free* : As it is the *perfection* of his nature, it is *necessary* : as it is the *communication* of his bounty, it is *voluntary*. The eye cannot but see, if it be open ; yet it may glance on this or that colour, fix upon this or that object, as it is conducted by the *will*. What necessity could there be on God, to resolve to communicate his goodness [at all?] It could not be to make himself better by it ; for he had [before] a goodness incapable of any addition. What obligation could there be *from the creature* ? Whatever sparks of goodness any creature hath, are the *free-effusions* of God's bounty, the offspring of his own *inclination* to do well, the *simple favour* of the donor. God is as *unconstrained* in his liberty, in all his communications, as [he is] infinite in his goodness, the fountain of them." CHARNOCK'S *Works*, vol. 1. p. 583, &c. With whom agrees the excellent Dr BATES (surnamed, for his eloquence, the *silver-tongued*) ; and who, if he had a *silver-tongue*, had likewise a *golden pen* : " God," says he, " is a wise and free agent ; and, as he is infinite in goodness, so the exercise of it is *voluntary*, and only so far as he pleases." *Harm. of Div. Attrib.* chap. 3.

the guilt of their apostacy ; much less can it clash with that attribute, to pass by *some* of fallen mankind, and resolve to leave them in their sins, and punish them for them. Nor is it inconsistent with the Divine *Justice*, to *withhold* saving grace from some ; seeing the grace of God is not what he *owes* to any. It is a *free gift*, to those that have it ; and is *not due*, to those that are without it : consequently, there can be no injustice, in *not giving* what God is *not bound* to bestow.

There is no end of cavilling at the Divine dispensations, if men are disposed to do it. We might, with equality of reason, when our hand is in, presume to charge the Deity with partiality, for not making all his creatures *angels*, because it was in his power to do so ; as charge him with injustice, for not electing all mankind. Besides, how can it possibly be subversive of his justice, to condemn, and resolve to condemn, the non-elect, for their sins ; when those very sins were *not atoned for* by Christ, as the sins of the elect were ? His justice, in this case, is so far from *hindering* the condemnation of the reprobate ; that it renders it necessary and indispensable. Again, is the decree of sovereign preterition, and of just condemnation for sin, repugnant to the Divine *holiness* ? not in the least : so far from it, that it does not appear how the Deity *could be* holy, if he did not hate sin, and punish it. Neither is it contrary to his *truth* and veracity. Quite the reverse. For, would not the Divine veracity fall to the ground, if the finally wicked were *not* condemned ?

3. God, in the reprobation of some, does not act a *cruel* part. Who ever accused a chief magistrate, of cruelty, for not sparing a company of atrocious malefactors, and for letting the sentence of the law take place upon them by their execution ? If, indeed, the magistrate please to pity some of them, and remit their penalty ; we applaud his clemency : but the punishment of the rest is no impeachment of his mercy. Now, with regard to God, his mercy is free and voluntary. He may extend it to, and withhold it from, whom he pleases, *Rom. ix. 15, 18.* and it is sad indeed, if we will not allow the Sovereign, the all-wise Governor of heaven and earth, the same privilege and liberty, we allow to a supreme magistrate below.

Nor, 4. is God, in chusing some and rejecting others, a *respector of persons*. He only comes under that title, who, on account of parentage, country, dignity, wealth, or for any other

ther* external consideration, shews more favour to one person, than to another. But that is not the case with God. He considers all men as sinners by nature; and has compassion not on persons of this or that sect, country, sex, age, or station in life, because they are so circumstanced, but on whom, and

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because;

* προσωποληψια, PERSONÆ ACCEPTIO, quum magis huic favemus, quam illi, ob circumstantiam aliquam, seu qualitatem, externam, ei adherentem; puta genus, dignitatem, opes, patriam, &c. SCAPULA, in voc.

So that elegant, accurate, and learned *Dutch* divine, LAURENTIUS: *Hæc vero* [i. e. προσωποληψια] est, quando persona persone præfertur ex causa indebita: puta, si iudex absolvat reum, vel quia dives est, vel quia potens, vel quia magistratus est, vel quia amicus & propinquus est, &c. "That is respect of persons, when one man is preferred to another on some sinister and undue account: as when a judge acquits a criminal, merely because he is rich, or powerful, or is his friend, or relation, &c." Comment. in Epist. Jacob. p. 92.

Now in the matter of election and preterition, God is influenced by no such motives: nor, indeed, by any exterior inducement, or any motive, extra se, out of himself. He does not, for instance, condemn any persons, on account of their poverty: but, on the reverse, hath chosen many, who are poor in this world, Jam. ii. 5. Nor does he condemn any, for being rich; for some, even of the mighty and noble, are called by his grace. 1 Cor. i. 26. He does not respect any man's parentage, or country; for the elect will be gathered together from the four winds, from under one end of heaven to the other, Mat. xxiv. 31. and he hath redeemed to himself a select number, out of every kindred and tongue and people and nation, Rev. v. 9. and vii. 9. So far is God from being, in any sense, a respecter of persons, that, in Christ Jesus, there is neither Jew nor Greek, bond nor free, male nor female, Gal. iii. 28. He does not receive one, nor reject another, merely for coming, or not coming, under any of these characters. His own sovereign will, and not their external or internal circumstances, was the sole rule, by which he proceeded in appointing some to salvation, and decreeing to leave others in their sins: So that God is not, herein, a respecter of their persons, but a respecter of himself, and his own glory.

And as God is no respecter of persons, because he chuses some as objects of his favour, and omits others; all being on a perfect equality; so neither does it follow, that he is such, from his actually conferring spiritual and eternal blessings on the former, and denying them to the latter: Seeing, these blessings are absolutely his own, and which he may, therefore, without injustice, give, or not give, at his pleasure. Dr *Whitby* himself, though so strenuous an adversary to every thing that looks like Predestination, yet very justly observes (and such a concession, from such a pen, merits the reader's attention), *Locum non habet* [scil. προσωποληψια] in bonis mere liberis & gratuitis; neque in iis, in quibus, unum alteri præferre, nostri arbitrii aut privilegii est. *Ethic* Compend. l. 2 c. 5. sect. 9. i. e. "The bestowing" [and, consequently, the withholding] "of such benefits, as are merely gratuitous and undeserved, does not argue respect of persons; neither is it respect of persons, to prefer one before another, when we have a right, and it is our pleasure so to do." I shall only add the testimony of THOMAS AQUINAS; a man of some genius, and much application: who, though, in

very

because, he will have compassion. Pertinent to the present purpose, is that passage of St AUSTIN: * “Forasmuch as some people imagine, that they must look on God as a *respector of persons*, if they believe, that, without any respect had to the previous merits of men, he hath mercy on whom he will, and calls whom it is his pleasure to call, and makes good whom he pleases: The scrupulousness of such people arises from their not duly attending to this one thing. namely, that damnation is rendered to the wicked, as a matter of *debt*, justice, and desert; whereas, the grace, given to those who are delivered, is *free*, and unmerited: so that the condemned sinner cannot alledge that he is unworthy of his punishment; nor the saint vaunt or boast, as if he was worthy of his reward. Thus, in the whole course of this procedure, there is no respect of persons. They, who are condemned, and they, who are set at liberty, constituted, originally, one and the same lump, equally infected with sin, and liable to vengeance. Hence, the justified may learn, from the condemnation of the rest, that would have

very many things, a *laborious trifler*; was yet, on some subjects, a clear reasoner, and judicious writer. His words are, “*Duplex est datio; una quidem pertinens ad justitiam; qua, scilicet, aliquis dat alicui quod ei debetur: & circa tales dationes attenditur personarum acceptio. Alia est datio ad liberalitatem pertinens; qua, scilicet, gratis datur alicui quod ei non debetur. Et talis est Collatio munerum gratiæ, per quæ peccatores assumuntur a Deo. Et, in hac donatione, non habet locum personarum acceptio; quia quilibet, absque injustitia, potest de suo dare quantum vult, & cui vult: secundum illud, Mat. xx. Annon licet mihi, quod volo, facere? tolle quod tuum est, & vade.*” i. e. “There is a twofold rendering, or giving: the one a matter of *justice*, whereby that is paid to a man, which was *due* to him. Here, it is possible for us to act partially, and with respect of persons:” [Thus, for example’s sake, if I owe money to two men, one of whom is rich, the other poor; and I pay the rich man, because he has it in his power to sue me, but defraud the other, because of his inability to do himself justice; I should be a *respector of persons*. But, as *Aquinas* goes on] “There is a second kind of rendering, or giving; which is a branch of mere *bounty* and *liberality*: by which That is freely bestowed on any man which was *not due* to him: Such are the gifts of grace, whereby sinners are received of God. In the bestowment of grace, respect of persons is absolutely out of the question: because every one may, and can, without the least shadow of injustice, give as much of his own, as he will, and to whom he will: according to that passage in *Mat. xx* *Is it not lawful for me to do what I will [with my own]? take up what which is thine, and go thy way.*” *Aquin. Summ. Theol. 2—2dæ Qu. 63. A. 1.*

On the whole, it is evident, that *respect of persons* can only have place in *matters of justice*, and is but another name for *perversion of justice*: consequently, it has nothing to do with matters of mere *goodness* and *bounty*, as all the blessings of grace and salvation are.

* Tom. 2. Epist. 105. ad Sixtum Presb.

have been *their own* punishment, had not God's free grace stepped in to their rescue."

Before I conclude this head, I will obviate a fallacious objection, very common in the mouths of our opponents: "How," say they, "is the doctrine of *reprobation* reconcileable with the doctrine of a *future judgment*?" To which I answer, that there need no pains to reconcile these two, since they are so far from interfering with each other, that one follows from the other, and the *former* renders the *latter* absolutely necessary. Before the judgment of the great day, Christ does not so much act as the *judge* of his creatures, as their absolute *Lord* and *Sovereign*. From the first creation, to the final consummation, of all things; he does, in consequence of his own eternal and immutable purpose (as a Divine person), graciously work in and on his own elect, and permissively harden the reprobate. But, when all the transactions of providence and grace are wound up in the last day; he will then *properly* sit as *Judge*; and openly *publish*, and solemnly *ratify*, if I may so say, his everlasting decrees, by receiving the elect, body and soul, into glory, and by passing sentence on the non elect (not for their having done what they could not help, but) for their *wilful ignorance* of divine things, and their *obstinate unbelief*; for their *omissions of moral duty*, and for their repeated *iniquities and transgressions*.

Pos. 9. Notwithstanding God's predestination is most certain and unalterable, so that no elect person can perish, nor any reprobate be saved; yet it does not follow from thence, that all *precepts, reproofs, and exhortations*, on the part of God, or *prayers* on the part of man, are useless, vain, and insignificant.

(1.) These are not unless, *with regard to the elect*; for they are necessary *means* of bringing them to the knowledge of the truth at first: afterwards, of *stirring up* their *pure minds by way of remembrance*, and of edifying and establishing them in faith, love, and holiness. Hence that of *St Austin*:* "The commandment will tell thee, O man, what thou oughtest to have; reproof will shew thee wherein thou art wanting; and praying will teach thee from whom thou must receive the supplies which thou wantest." Nor, [2.] are these vain *with regard to the reprobate*: for, precept, reproof, and exhortation, may, if duly attended to, be a means of making them careful to adjust their moral, external conduct,

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* De Corrupt. & Grat chap. 3.

duct, according to the rules of decency, justice, and regularity; and thereby, prevent much inconvenience to themselves and injury to society. And, as for *prayer*, it is the duty of *all*, without exception. Every *created* being (whether elect or reprobate matters not, as to *this* point) is, as such, *dependent* on the Creator for all things: and, if *dependent*, ought to have recourse to Him, both in a way of supplication and thanksgiving.

But, to come closer still. That absolute predestination does not set aside, nor render superfluous, the use of preaching, exhortation, &c. we prove *from the examples of Christ himself and his Apostles*: who, All, taught and insisted upon the article of *predestination*; and yet took every opportunity of *preaching* to sinners, and enforced their ministry with proper *rebukes, invitations, and exhortations*, as occasion required. Though they shewed, unanswerably, that salvation is the free gift of God, and lies entirely at his sovereign disposal; that men can, of themselves, do nothing spiritually good; and that it is God, who, of his own pleasure, *works* in them *both to will and to do*: yet, they did not neglect to address their auditors, as beings possessed of reason and conscience, nor omitted to remind them of their duties as such; but shewed them their sin and danger by nature, and laid before them the appointed way and method of salvation, as exhibited in the gospel. Our Saviour himself, expressly, and *in terminis*, assures us, that *no man CAN* come to him, *except the Father draw him*: and yet he says, *Come unto me, all ye that labour, &c.* St Peter, in the 2d of *Acts*, told the Jews, that they had fulfilled *the determinate counsel and foreknowledge of God*, in putting the Messiah to death; and yet *sharply rebukes* them for it. St Paul declares, *It is not of him that willeth, nor of him that runneth*; and yet exhorts the Corinthians, *so to run, as to obtain the prize*. He assures us, *Rom. viii.* that *we know not what to pray for as we ought*; and yet, *1 Thes. v.* directs us to *pray without ceasing*. He avers, *1 Tim. ii.* that the *foundation, or decree of the Lord standeth sure*; and yet cautions him, who *thinks he stands, to take heed, lest he fall*. St James, in like manner, says, that *Every good and perfect gift cometh down from above*; and yet exhorts those, who want wisdom, to *ask it of God*. So, then, all these being *Means*, whereby the *elect* are frequently *enlightened into the knowledge of Christ*, and by which they are, after they have believed through grace, *built up in him*; and are

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means of their perseverance to the end ; these are so far from being vain and insignificant, that they are highly useful and necessary, and answer many valuable and important ends : without in the least shaking the doctrine of predestination in particular, or the analogy of faith in general. Thus St *Austin*. *
 “ We must preach, we must reprove, we must pray ; because they, to whom grace is given, will hear, and act accordingly ; though they, to whom grace is not given, will do neither.”

C H A P. V.

Shewing, that the Scripture doctrine of PREDESTINATION should be openly preached and insisted on : and for what Reasons.

UPON the whole, it is evident, that the doctrine of God's eternal and unchangeable predestination should neither be wholly *suppressed* and laid aside ; nor yet be *confined* to the disquisition of the learned and speculative only ; but, likewise, should be *publicly taught* from the pulpit and the press ; that even the meanest of the people may not be ignorant of a truth, which reflects such glory on God, and is the very foundation of happiness to man. Let it, however, be preached *with judgment and discretion* : i. e. delivered, by the preacher, as it is delivered *in scripture* ; and no otherwise. By which means, it can neither be abused to licentiousness, nor misapprehended to despair : but will eminently conduce to the knowledge, establishment, improvement and comfort of them that hear. That predestination ought to be preached, I thus prove :

I. The *Gospel* is to be preached ; and that not partially, and by piece meal, but *the whole* of it. The commission runs, *Go forth and preach THE GOSPEL* ; the gospel itself, even *all* the gospel, without exception or limitation, for, so far as the gospel is maimed, or any branch of the evangelical system is suppressed and passed over in silence, so far the gospel is *not* preached. Besides, there is scarce any other distinguishing doctrine of the gospel can be preached, in its purity and consistency, without *This* of predestination. *Election* is the golden thread that runs through the whole christian system ; it is the leaven, that pervades the whole lump. *Cicero* says of the various parts of human learning, “ Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, & quasi cognatione quadam inter se continentur : i. e. *The whole*

* De Bon. Persev. cap. 14.

whole circle of arts have a kind of mutual bond and connection; and, by a sort of reciprocal relationship, are held together, and interwoven with each other." Much the same may be said, of this important doctrine: it is the *bond*, which connects and keeps together the whole christian system; which, without this, is like a system of sand, ever ready to fall to pieces. It is the *cement*, which holds the fabric together; nay, it is the very *soul* that animates the whole frame. It is so blended and interwoven with the entire scheme of gospel doctrine, that, when the *former* is excluded, the *latter* bleeds to death. An ambassador is to deliver the *whole* message with which he is charged. He is to omit no part of it; but must declare the mind of the sovereign he represents, fully and without reserve. He is to say neither *more* nor *less*, than the instructions of his court require. Else, he comes under displeasure; perhaps loses his head. Let the ministers of Christ weigh this well.

Nor is the gospel to be preached only, but preached *to every creature*: i. e. to reasonable Beings, promiscuously, and at large; to all, who frequent the christian ministry, of every state and condition in life; whether high or low, young or old, learned or illiterate. All, who attend on the ministrations of Christ's ambassadors, have a *right* to hear the gospel fully, clearly, and without mincing. **PREACH IT**, says Christ, *Mark xvi. 15.* *ἐκπορεύεσθε, κηρύξατε τὸ εὐαγγέλιον ἐν παντί*, publish it abroad; be its cryers and heralds; proclaim it aloud; tell it out; keep back no part of it; spare not; lift up your voices like trumpets. Now, a very considerable branch of this gospel is, The doctrine of God's eternal, free, absolute, and irreversible election of some persons, in Christ, to everlasting life. The saints were singled out, in God's eternal purpose and choice, *ut crederent*, to be endued with faith, and thereby fitted for their destined salvation. By their interest in the gratuitous, unalienable love of the blessed Trinity, they come to be, subjectively, saints and believers: so that their whole salvation, from the first plan of it in the divine mind, to the consummation of it in glory, is, at once a matter of *mere grace*, and of *absolute certainty*. While they, who die without faith and holiness, prove, thereby, that they were *not included* in this elect number, and were *not written* in the book of life. The justice of God's procedure herein is unquestionable. Out of a corrupt mass, wherein not one was better than another, he might (as was observed before) love and chuse *whom* and as *many* as he pleased. It was, likewise, without

without any shadow of injustice, at his option, *whom and how many*, he would *pass by*. - His *not choosing* them was the fruit of his sovereign will; but his *condemning* them, after death, and in the last day, is the fruit (not of their *non-election*, which was no fault of theirs; but) of their own positive transgressions. The elect, therefore, have the utmost reason to love and glorify God, which any Beings can possibly have: and the sense, of what he has done for them, is the strongest motive to obedience. On the other hand, the reprobates have nothing to complain of; since, whatever God does, is just and right: and so it will appear to be (however darkly matters *my* appear to us now), when we *see him as he is, and know him even as we are known*.

And now, why should not this doctrine be preached and insisted upon in public? a doctrine which is of *express revelation*; a doctrine that makes wholly for the glory of God; which conduces, in a most peculiar manner, to the conversion, comfort, and sanctification of the elect; and leaves even the ungoldly themselves without excuse!

But, perhaps, you may still be inclined to question, Whether predestination *be* indeed a scripture doctrine. If so, let me, by way of sample, beg you to consider the following declarations, 1. of CHRIST, 2. of his *Apostles*.

Mat. xi. 'If the mighty works, that have been done in thee, had been done in Tyre and Sidon, they would have repented,' &c. whence it is evident, that the *Tyrians* and *Sidonians* at least the majority of them, died in a state of *impenitency*; but that, if God had given them the same means of grace, afforded to Israel, they would *not* have died impenitent: yet these means were *not granted* them. How can this be accounted for? only on the single principle of peremptory predestination, flowing, from the sovereign will of God. No wonder, then, that our Lord concludes that chapter, with these remarkable words, 'I thank thee, Holy Father, Lord of heaven and earth, because THOU hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for SO IT SEEMED GOOD IN THY SIGHT.' Where Christ *thanks* the Father, for doing that very thing, which Arminians *exclaim* against as unjust, and *censure* as partial!

Mat. xii. 'To you it is given to know the mysteries of the kingdom of heaven, but to them it is NOT given.

Mat.

Mat. xx. 23. 'To sit on my right hand, and on my left, is not mine to give, *αλλ' οὐκ ἔστι μοι δοῦναι ὑπο τὴν πατρὸς μου*, except to them for whom it hath been prepared by my father : q. d. Salvation is not a precarious thing : the seats in glory were disposed of long ago, in my father's intention and destination : I can only assign them to such persons, as they were prepared for, in his decree.

Mat. xxii. 'Many are called, but few chosen :' i. e. All, who live under the sound of the gospel, will not be saved ; but those only who are elected unto life.

Mat. xxiv. 'For the elect's sake, those days shall be shortened.' and *ibid.* 'If it were possible, they should deceive the very elect :' where, it is plain, Christ teaches two things ; [1.] that there is a certain number of persons, who are *elected* to grace and glory ; and, [2.] that it is absolutely *impossible* for these to be deceived into total or final apostacy.

Mat. xxv. 'Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.'

Mark xi. 'Unto you it is given to know the mystery of the kingdom of God : but, to them that are without,' i. e. out of the pale of election, 'all these things are done in parables ; that, seeing they may see, and not perceive ; and, hearing, they may hear, and not understand : lest, at any time, they should be converted, and their sins should be forgiven them.'

Luke x. 'Rejoice, because your names are written in heaven.'

Luke xii. 'It is your Father's good pleasure, to give you the kingdom.'

Luke xvii. 'One shall be taken, and the other shall be left.'

John vi. 'All that the Father hath given me, shall come unto me :' as much as to say, These shall, but the rest cannot.

John viii. 'He that is of God, heareth God's words ; ye therefore hear them not, because ye are not of God :' not chosen of him.

John x. 'Ye believe not, because ye are are not of my sheep.'

John xv. 'Ye have not chosen me, but I have chosen you.'

I come now, 2. to the Apostles.

John xii. 37, 40. 'They believed not on him, that the saying of Esaias the prophet might be fulfilled which he spake ; Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? Therefore they COULD NOT believe, BECAUSE Esaias said again, He hath blinded their eyes, and hardened their hearts ; that they should not see with their eyes,

eyes, nor understand with their hearts, and be converted, and I should heal them.' Without certain *Prescience*, there could be no *prophecy*; and, without *predestination*, no certain *prescience*. Therefore, in order to the accomplishment of *prophecy*, *prescience*, and *predestination*, we are expressly told that these persons COULD NOT believe; *οκ ηδυναντο*, they were not able; it was out of their power. In short, there is hardly a page, in St John's gospel, which does not, either expressly or implicitly, make mention of election and reprobation.

St Peter says, of Judas, Acts i. 'Men and brethren, the scriptures MUST NEEDS have been fulfilled, which the Holy Ghost, by the mouth of David, spake before, concerning Judas.' So, verse xxv. 'That he might go to his own place:' to the place of punishment appointed for him.

Acts ii. 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and, with wicked hands, have crucified and slain.'

Acts iv. 'Herod and Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done: *προορισμεν γενομενοι*, predestinated should come to pass.'

Acts xiii. 'And as many, as were ordained to eternal life, believed: *προορισμενοι*, designed, destined, or appointed unto life.'

Concerning the Apostle Paul, what shall I say? every one, that has read his epistles, knows, that they teem with predestination, from beginning to end*. I shall only give one or two passages: and begin with that famous chain, *Rom. viii.* 'whom he did foreknow (or fore-love, for, to know often signifies, in scripture, to love) he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren:' that, as in all things else, so in the business of *election*, Christ might have the preheminance; He being *first* chose, as a Saviour, and *they* in him to be saved by him: 'moreover, whom he did predestinate, them he also called;

* A friend of mine, who has a large property in Ireland, was conversing, one day, with a popish tenant of his, upon religion. Among other points they discussed the practice of having *public prayers in an unknown tongue*. My friend took down a new testament from his book-case, and read part of *1 Cor. xiv.* When he had finished, the poor, zealous papist rose up from his chair, and said, with great vehemence, "I verily believe St Paul was an *erectick*."

Can the person, who carefully reads the epistles of that great apostle, doubt of his having been a thorough paced PREDESTINARIAN?

called; and whom he called, them he also justified, and whom he justified, them he also glorified.

The 9th, 10th and 11th *chapters* of the same epistle are *professed dissertations* on, and illustrations of, the doctrine of God's decrees; and contain, likewise, a solution of the principal objections brought against that doctrine.

Gal. i. 'Who separated me from my mother's womb, and called me by his grace.'

The first chapter of *Ephesians* treats of little else but election and predestination.

2 *Theff.* ii. After observing, that the reprobates perish willfully; the apostle, by a striking transition, addresses himself to the ELECT *Theffalonians*, saying: 'But we are bound to give thanks unto God, always, for You, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the spirit and belief of the truth.'

2 Tim. i. 'Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose, and grace which was given us, in Christ, before the world began.'

St *Jude*, on the other hand, describes the reprobate as 'ungodly men, who were, of old, fore-ordained to this condemnation.'

Another apostle makes this peremptory declaration; 'Who stumble at the word, being disobedient, whereunto also they were APPOINTED: but YE are a CHOSEN generation [*γενος εκλεκτον*, an elect race], a royal priesthood, an holy nation, a peculiar people, *λαος εις περιποιησιν*, a people purchased to be his peculiar property and possession, 1 Pet. ii. 8, 9. To all which, may be added.

Rev. xvii. 8. 'Whose names were not written in the book of life from the foundation of the world.'

All these texts are but as an handful to the harvest: and yet are both numerous and weighty enough to decide the point, with any who pay the least deference to Scripture authority. And let it be observed, that Christ and his Apostles delivered these matters, not to some privileged persons only, but to All, at large, who had ears to hear, and eyes to read. Therefore, it is incumbent on every faithful minister, to tread in *their* steps, by doing likewise: nor is that minister a faithful one, faithful to Christ, to truth, and to souls, who keeps
back

back any part of the counsel of God, and buries those doctrines in silence, which he is commanded to preach *upon the house tops*.

The great St *Austin* in his valuable treatise *De Bono Persever.* effectually obviates the objections of those, who are for burying the doctrine of Predestination in silence. He shews, that it ought to be *publicly taught*; describes the *necessity*, and *usefulness*, of preaching it; and points out the *manner* of doing it to edification. And since some persons have condemned St *Austin*, by bell, book, and candle, for his steadfast attachment to, and nervous, successful defences of, the decrees of God, let us hear what *Luther*, that great light in the church, thought, respecting the argument before us.

Erasmus (in most other respects, a very excellent man) affected to think, that it was of dangerous consequence to propagate the doctrine of *Predestination*, either by preaching or writing. His words are these: "What can be more useless, than to publish this paradox to the world? namely, that whatever we do, is done, not by virtue of our own free will, but in a way of necessity, &c. What a wide gap does the publication of this tenet open among men, for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favourite of heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need, or the utility, of spreading these notions, from whence so many evils seem to flow?"

To which, *LUTHER* replies: "If, my *Erasmus*, you consider these paradoxes (as you term them) to be more than the inventions of men; why are you so extravagantly heated on the occasion? In that case, your arguments affect not me: for there is no person, now living in the world, who is a more avowed enemy to the doctrines of men than myself. But, if you believe the doctrines in debate between us, to be (as indeed they are) the doctrines of God: you must have bid adieu to all the sense of shame and decency, thus to oppose them. I will not ask, Whither is the *modesty* of *Erasmus* fled? but, which is much more important, Where, alas! are your *fear* and *reverence* of the Deity, when you roundly declare, that this branch of truth, which He has revealed from heaven, is, at best, *useless*, and unnecessary to be known? What! shall the glorious Creator be *taught*, by you his creature, what is fit to be preached, and what to be suppressed? Is the adorable God so very defective in wisdom and prudence, as not to know,

till you instruct him, what would be useful, and what pernicious? or could not He, whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences of his revealing it, till those consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the divine pleasure to make known these things in his word; and to bid his messengers publish them abroad, and leave the consequences of their so doing to the wisdom and providence of Him, in whose name they speak, and whose message they declare; *who art thou, O Erasmus, that thou shouldst reply against God, and say, to the Almighty, What doest thou?* St PAUL, discoursing of God, declares peremptorily, *Whom he will he hardeneth*: and again, *God willing to shew his wrath, &c.* And the Apostle did not write this, to have it stifled among few persons, and buried in a corner; but wrote it to the christians at Rome: which was, in effect, bringing this doctrine upon the stage of the whole world; stamping an *universal Imprimatur* upon it; and publishing it to believers at large, throughout the earth.—What can sound harsher, in the uncircumcised ears of carnal men, than those words of Christ, *Many are called, but few chosen?* and elsewhere, *I know whom I have chosen.* Now, these and similar assertions of Christ and his Apostles, are the very positions, which you, O Erasmus, brand as useless and hurtful. You object, *If these things are so, who will endeavour to amend his life?* I answer; Without the Holy Ghost, no man can amend his life to purpose. Reformation is but varnished hypocrisy, unless it proceed from *grace*. The elect and truly pious are amended by the Spirit of God: and those of mankind, who are not amended by Him, will perish.—You ask, moreover, *Who will dare to believe himself a favourite of heaven?* I answer; It is not in man's own power to believe himself such, upon just grounds, till he is enabled from above. But the Elect shall be so enabled: they shall believe themselves to be what indeed they are. As for the rest, who are not endued with faith, they shall perish; raging and blaspheming, as you do now. But, say you, *The se doctrines open a door to ungodliness.* I answer; Whatever door they may open to the *impious* and *prophane*; yet, they open a door of righteousness to the *elect* and *holy*, and shew them the way to heaven, and the path of access unto God. Yet you would have us *abstain from the mention* of these grand doctrines, and leave our people in the dark, as to their election of God: the consequence

consequence of which would be, that every man would bolster himself up with a delusive hope of share in that salvation, which is supposed to lie open to all; and, thus, genuine humility, and the practical fear of God, would be kicked out of doors. This would be a pretty way indeed, of *stopping up the gap*, Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended; it would be, in fact, opening a gulph into the nethermost hell. Still you urge, *Where is either the necessity, or utility, of preaching predestination?* God himself teaches it, and commands us to teach it: and that is answer enough. We are not to arraign the Deity, and bring the motives of his will to the test of human scrutiny; but simply to revere both *Him* and *It*. He, who alone is all-wise and all-just, can in reality (however things appear to us), do wrong to no man; neither can he do any thing unwisely or rashly. And this consideration will suffice, to silence all the objections of truly religious persons. However, let us, for argument's sake, go a step farther. I will venture to assign, over and above, *Two* very important reasons, why these doctrines should be publicly taught: 1. For *the humiliation of our pride*, and the manifestation of divine grace. God hath assuredly promised his favour to the truly humble. By truly humble, I mean, those who are endued with repentance, and despair of saving themselves: for a man can never be said to be really penitent and humble, till he is made to know that his salvation is not suspended, in any measure whatever, on his own strength, machinations, endeavours, free-will, or works; but entirely depends on the free pleasure, purpose, determination, and efficiency of another; even of God alone. Whilst a man is persuaded, that he has it in his power to contribute any thing, be it ever so little, to his own salvation; he remains in carnal confidence: he is not a *self-despairer*, and therefore he is not duly humbled before God: so far from it, that he hopes some favourable juncture or opportunity will offer, when he may be able to lend an helping hand to the business of his salvation.—On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the *author* and *finisher* of salvation; such a person despairs of all *self-assistance*: he renounces his own will, and his own strength: he waits and prays for the operation of God: nor waits and prays in vain. For the *Elect's* sake, therefore, these doctrines are to be preached: that the chosen of God, being humbled by the knowledge

March 17-1830.

[100]

of his truths ; self-emptied, and sunk, as it were, into nothing in his presence ; may be saved, in Christ, with eternal glory. This, then, is one inducement to the publication of the doctrine ; that the penitent may be made *acquainted* with the promise of grace, *plead* it in prayer to God, and *receive* it as their own. 2. The nature of the Christian faith requires it. Faith has to do with things not seen.—And this is one of the highest degrees of faith, stedfastly to believe that God is infinitely *merciful*, though he saves (comparatively) but few, and condemns so many ; and that he is *strictly just*, though, of his own Will, he makes such numbers of mankind necessarily liable to damnation. Now, these are some of the unseen things, whereof faith is the evidence. Whereas, was it in my power to *comprehend* them, or clearly to make out, *how* God is both inviolably just, and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate : *faith* would have little or nothing to do. But now, since these matters cannot be adequately comprehended by us, in the present state of imperfection ; there is room for the exercise of faith. The truths, therefore, respecting *predestination* in all its branches, should be taught and published : they, no less than the other mysteries of Christian doctrine, being proper objects of faith, on the part of God's people." *

With *Luther* the excellent *Bucer* agrees : particularly, on *Eph. i.* where his words are, " There are some, who affirm, that *Election* is not to be mentioned publicly to the people. But they judge wrongly. The blessings, which God bestows on man, are not to be suppressed, but insisted and enlarged upon : and, if so, surely, the blessing of *predestination unto life*, which is the *greatest* blessing of all, should not be passed over." And, a little after, he adds, " Take away the remembrance and consideration of our election, and then, Good God ! what weapons have we left us, wherewith to resist the temptations of Satan ?—As often as he assaults our faith (which he is frequently doing), we must, constantly, and without delay, have recourse to our election in Christ, as to a city of refuge. Meditation upon the Father's appointment of us to eternal life, is the best antidote against the evil surmisings of doubtfulness and remaining unbelief. If we are entirely void of all hope and assurance, respecting our interest in this capital privilege,

• LUTHERUS, *De Seru. Arbitr.* in respons. ad ult. part. præfat. *Erasmi.*

vilege, what solid and comfortable expectation can we entertain, of future blessedness? How can we look upon God as our gracious Father, and upon Christ as our unchangeable Redeemer? without which, I see not how we can ever truly love God: and if we have no true *love* towards him, how can we yield acceptable *obedience* to him? Therefore, those persons are not to be heard, who would have the doctrine of election laid (as it were) asleep, and seldom or never make its appearance in the congregations of the faithful."

To what these great men have, so nervously, advanced; permit me to add, that the doctrine of Predestination is not only useful, but *absolutely necessary* to be taught or known. For,

I. Without it, we cannot form *just and becoming ideas of God*. Thus, unless he certainly foreknows, and foreknew from everlasting, all things that should come to pass; his understanding would be *infinite*: and a Deity of *limited* understanding is *no* Deity at all. Again, we cannot suppose him to have *foreknown* any thing, which he had not previously *decreed*; without setting up a series of causes, *extra Deum*, and making the Deity *dependent*, for a great part of the knowledge he has, upon the will and works of his creatures, and upon a combination of circumstances *exterior* to himself. Therefore, his determinate plan, counsel, and purpose, (i. e. his own *predestination* of causes and effects), is the only basis of his *foreknowledge*: which foreknowledge could neither be *certain*, nor *independent*, but as founded on his own *antecedent decree*. 2. He alone is entitled to the name of True God, who *governs* all things, and without whose *will* (either efficient or permissive) nothing is or can be done. And such is the God of the scriptures: against whose will, *not a sparrow* can die, nor *an hair fall from our heads*, Mat. x. Now what is predestination, but the determining *WILL* of God? I defy the subtlest semi-pelagian in the world, to form, or convey, a just and worthy notion of the Supreme Being, without admitting him to be *the great cause of all causes else*, himself dependent on none: who willed from eternity, how he would act in time; and settled a regular, determinate *scheme* of what he would do, and permit to be done from the beginning to the consummation of the world. A contrary view of the Deity is as inconsistent with *reason* itself, and with the very *religion of nature*, as it is with the decisions of *revelation*. Nor can we, rationally, conceive of an Independent, All-perfect First Cause, without allowing him to

be, (3.) *unchangeable* in his purposes. His *decrees* and his *essence* coincide: consequently, a change in *those*, would infer an alteration in *this*: Nor can that Being be the true God, whose will is variable, fluctuating, and indeterminate: for, his *will* is *Himself willing*. A Deity without *decrees*, and decrees without *immutability*, are, of all inventions that ever entered the heart of man, the most absurd. (4.) Without predestination to *plan*; and, without providence to put that plan in *execution*; what becomes of God's *Omnipotence*? It vanishes into air. It becomes a mere non-entity. For what sort of Omnipotence is that, which may be *baffled* and defeated, by the very creatures it has made? Very different is the idea of this attribute, suggested by the *Psalmist*, Psalm cxiii. 'Whatsoever the Lord willed, that did he, in heaven and in earth, and in the sea, and in all deep places:' i. e. He not only *made* them when he would, but *orders* them when made. (5.) He alone is the true God, according to scripture representation, who saves, by his mere mercy and voluntary grace, those whom he hath chosen; and righteously condemns (for their sins) those whom he thought fit to pass by. But, without predestination, there could be no such thing, either as *sovereign mercy*, or *voluntary grace*. For, after all, what is *predestination*, but his *decree*, to *save some*, of his mere goodness: and to *condemn others*, in his just judgment?—Now, it is most evident, that the scripture doctrine, of *PREDETERMINATION*, is the clearest mirror, wherein to see and contemplate these essential attributes of God. *Here* they all shine forth, in their fulness of harmony and lustre. Deny predestination, and you deny (though, perhaps, not intentionally, yet by necessary consequence) the adorable perfections of the Godhead: in concealing *That*, you throw a veil over *These*; and, in preaching *That*, you hold up *These*, to the comfort, the establishment, and the admiration of the believing world.

II. Predestination is to be preached, because the *GRACE* of God (which stands opposed to all human worthiness) *cannot be maintained without it*. The excellent *St Austin* makes use of this very argument. "If," says he, "these two privileges" [namely, *faith* itself, and *final perseverance in faith*] "are the gifts of God; and if God *foreknew* on whom he would bestow these gifts; (and who can doubt of so evident a truth?) it is necessary for *predestination* to be preached, as the sure and invincible

vincible bulwark of that true *grace of God*, which is given to men without any consideration of merit." * Thus argued St *Austin*, against the *Pelagians*, who taught, That grace is offered to all men alike; That God, for his part, equally wills the salvation of all; and, That it is in the power of man's free-will to accept, or reject, the grace and salvation so offered. Which string of errors do, as *Austin* justly observes, centre in this grand point, *gratiam secundum nostra merita dari*; that God's grace is not free, but the fruit of man's desert. Now the doctrine of predestination batters down this delusive Babel of *free-will* and *merit*. It teaches us, that if we do indeed will and desire to lay hold on Christ and salvation by him; this will and desire are the effect of God's *secret purpose* and *effectual operation*: for He it is, *who worketh in us, both to will and to do, of his own good pleasure*; that he that glorieth, *should glory in the LORD*. There neither is, nor can be, any medium, between *predestinating grace*, and *salvation by human merit*. We must believe and preach one, or the other: for they can never stand together. No attempts, to mingle and reconcile these two incompatible opposites, can ever succeed; the apostle himself being judge: 'If, *says he*, it' [namely *ELECTION*] 'be by grace, then is it no more of works; otherwise grace is no more grace: but, if it, be of works then is it no more grace; otherwise, work is no more work,' Rom. xi. 6. Exactly agreeable to which, is that of St *Austin*: "Either predestination is to be preached, as expressly as the scriptures deliver it, *viz* That with regard to those whom he hath chosen, the gifts and calling of God are without repentance; or we must roundly declare, as the *Pelagians* do, that grace is given according to merit." † Most certain it is, that the doctrine of gratuitous justification THROUGH Christ, can only be supported on that of gratuitous predestination IN Christ: since the latter is the cause and foundation of the former.

III. By the preaching of predestination, *Man is duly humbled, and God alone is exalted*: Human pride is levelled; and the Divine glory shines untarnished, because unrivalled. This the sacred writers positively declare. Let St. Paul be spokesman, for the rest (*Eph. i. 5, 6.*) *Having predestinated us—*
TO THE PRAISE OF THE GLORY OF HIS GRACE. But how is it possible for us to render unto God the *praises* due to the glory

* De Bono Persever. cap. 21.

† De Bono Persever. cap. 16.

ry of his grace, without laying this threefold foundation? [1.] That whosoever are, or shall be saved, are saved by his alone grace in Christ, in consequence of his eternal purpose, passed before they had done any one good thing. [2.] That what good thing soever is begun to be wrought in our souls (whether it be *illumination* of the understanding, *rectitude* of will, or *purity* of affections,) was begun altogether of God alone; by whose invincible agency, grace is at first *conferred*, afterwards *maintained*, and finally *crowned*. [3.] That the work of *internal salvation* (the sweet and certain prelude to eternal glory) was not only begun in us, of his mere grace alone; but that its *continuance*, its *progreſs*, and *increase*, are no less free, and *totally unmerited*, than its first original donation. Grace alone *makes* the elect gracious; grace alone *keeps* them gracious; and the same grace alone will render them everlastingly *glorious*, in the heaven of heavens.

Conversion and salvation must, in the very nature of things, be wrought and effected, either *by ourselves alone*;—or, *by ourselves and God together*;—or, SOLELY BY GOD HIMSELF.—The *Pelagians* were for the First. The *Arminians* are for the Second. *True Believers* are for the Last; because, the last hypothesis, and That only, is built on the strongest evidence of *scripture*, *reason*, and *experience*: It, most effectually, hides pride from man; and sets the crown of undivided praise upon the head, or, rather casts it at the feet, of that glorious TRIUNE GOD, who *worketh all in all*. But this is a crown, which no sinners ever yet cast before the throne of God, who were not first led into the transporting views of His *gracious decree to save, freely, and of His own Will, the people of His eternal love*. Exclude, therefore, O Christian, the article of SOVEREIGN PREDESTINATION, from thy ministry, or from thy faith; and acquit thyself, if thou art able, from the charge of *robbing God*.

When God does, by the omnipotent exertion of his Spirit, effectually *call* any of mankind, in time, to the actual knowledge of Himself in Christ; when He, likewise goes on to *sanctify* the sinners he has called, making them to excel in all good works, and to *persevere*, in the love and resemblance of God, to their lives end; the observing part of the unawakened world may be apt to conclude, that the converted persons might receive such measure of grace from God, because of some previous *qualifications*, *good dispositions*, or *pious desires*, and *internal preparations*, discovered in them by the All-seeing eye;

eye: which, if true, would indeed transfer the praise from the creator, and consign it to the creature.—But the doctrine of PREDESTINATION, *absolute, free, unconditional* PREDESTINATION, here steps in, and gives GOD *His own*. It lays the axe to the root of human boasting, and cuts down (for which reason, the *natural man* hates it) every legal, every independent, every self-righteous imagination, that would exalt itself against the grace of God and the glory of Christ. It tells us, That GOD *hath blessed us with all spiritual blessings* in His SON; *according as He hath CHOSEN us in Him, before the foundation of the world*, in order to our being afterwards *made holy and blameless before Him in love*, Eph. i. Of course, whatever truly and spiritually good thing is found in any person, it is the special *gift and work* of God: given and wrought, in consequence of eternal, unmerited *election* to grace and glory. Whence, the greatest saint cannot triumph over the most abandoned sinner; but is led to refer the entire praise of his salvation, both from sin and hell, to the *mere good will and sovereign purpose of God*, who hath graciously *made him to differ from that world which lieth in wickedness*. Such being the tendency of this blessed doctrine, how injurious, both to God and man, would the suppression of it be? Well does St *Austin* argue: “As the duties of PIETY ought to be preached up, that he, who hath ears to hear, may be instructed how to worship God aright; and as CHARITY should be publicly recommended and enforced, that he, who hath ears to hear, may know how to possess himself in sanctification; And as CHARITY, moreover, should be inculcated from the pulpit, that he, who hath ears to hear, may be excited to the ardent love of God, and his neighbour; In like manner, should God’s PREDESTINATION of his favours be openly preached, that he who hath ears to hear, may learn to glory, not in himself, but IN THE LORD. *”

IV. Predestination should be publicly taught and insisted upon, in order to *confirm and strengthen true believers in the certainty and confidence of their salvation*. † For, when regenerate persons

* De Bono Persever. cap. 20.

† Our venerable Reformers, in the 17th of our xxxix. articles, makes the very same observation, and, nearly, in the same words:—“*The godly consideration of Predistination, and our election in Christ, is full of sweet, pleasant and unspeakable comfort to godly persons;—because it doth greatly ESTABLISH AND CONFIRM THEIR FAITH OF EVERLASTING SALVATION, to be enjoyed through Christ, &c.*”

persons are told, and are enabled to believe, that the glorification of the elect is so assuredly fixed in God's eternal purpose, that it is *impossible* for any of them to perish; and when the regenerate are led to consider themselves, as actually *belonging* to this elect body of Christ; what can establish, strengthen, and settle their faith, like this? Nor is such a faith presumptuous; for, every converted man *may* and *ought* to conclude himself elected: since *God the Spirit* RENEWS those only, who were CHOSEN by *God the Father*, and REDEEMED by *God the Son*. This is an *hope which maketh not ashamed*, nor can possibly issue in disappointment, if entertained by those *into whose hearts the love of God is poured forth, by the Holy Ghost given unto them*, Rom. v. 5.

The holy triumph and assurance, resulting from this blessed view, are expressly warranted by the apostle, *Rom. viii.* where he deduces *effectual calling*, from a prior *predestination*; and infers the certainty of *final salvation*, from *effectual calling*: *Whom he did PREDESTINATE, them he also CALLED; and whom he called, them he also JUSTIFIED; and whom he justified, them he also GLORIFIED.* How naturally, from such premises, does the apostle add, *Who shall lay any thing to the charge of God's elect? Who, and where is he that condemneth them! Who, and what, shall separate us from the love of Christ?—In all these things we are, and shall be, more than conquerors, through HIM that hath loved us: for I am persuaded* [*πεπεισμαι*,* *I am most clearly and assuredly confident*], *that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* So, elsewhere, *The foundation of the Lord, i. e. His decree or purpose, according to election, standeth sure; having this seal, THE LORD KNOWETH THEM THAT ARE HIS: which is particularly noted by the apostle, lest true believers might be discouraged, and begin to doubt of their own certain perseverance to salvation, either from a sense of their remaining imperfections, or from observing the open apostacy of unregenerate professors, 2 Tim. ii.—How little obliged, therefore, are the flock of Christ, to those persons, who would, by stifling the mention of predestination, expunge the sense and certainty of everlasting blessedness from the list of Christian privileges. !*

V.

* *Certus sum*, AR. MONTAN. *Cert fide persuasum mihi habeo*, ERASM. *Vista omni dubitatione*, BENDEL. *I am assured*, DUTCH version.

V. Without the doctrine of *predestination*, we cannot enjoy a *lively sight and experience of God's special love and mercy towards us in CHRIST JESUS*. Blessings, not *peculiar*, but conferred, indiscriminately, on every man, without distinction or exception; would neither be a proof of *peculiar* love in the Donor, nor calculated to excite *peculiar* wonder and gratitude in the Receiver. For instance, rain from heaven, though an invaluable benefit, is not considered as an argument of God's special and *peculiar* favour, to some individuals, above others: and why? because it falls on all alike: as much on the rude wilderness, and the barren rock; as on the cultivated garden, and the fruitful field.—But the blessing of Election, somewhat like the *Sibylline books*, rises in *value*, proportionally to the *fewness* of its objects.—So that, when we recollect, that, in the view of God (to whom all things are, at once, present), the whole mass of mankind was considered as justly liable to condemnation, on account of original and actual iniquity; His selecting *some* individuals, from among the rest, and graciously setting them apart, in Christ, for salvation both from sin and punishment; were such acts of sovereign goodness, as exhibit the exceeding greatness, and the entire freeness, of his love, in the most awful, amiable, and humbling light. In order, then, that the *special grace* of God may shine, PREDESTINATION must be preached: even the eternal and immutable predestination of his people to *faith and everlasting life*. “From those who are left under the power of guilt,” says St *Austin*, “the person, who is delivered from it, may learn, what *he* too must have suffered, had not GRACE stepped in to his relief. And, if it was *grace* that interposed, it could not be the reward of man's merit, but the free gift of God's gratuitous goodness. Some, however, call it *unjust*, for one to be delivered while another, though no more guilty than the former, is condemned: If it be just to punish one, it would be but justice to punish Both. I grant, that Both might have been justly punished. Let us, therefore give thanks unto God our Saviour, for not inflicting that vengeance on *us*, which, from the condemnation of our fellow-sinners, we may conclude to have been *our* desert, no less than *Theirs*. Had *they* as well as *We*, been ransomed from their captivity; we could have framed but little conception of the penal wrath, due, in strictness of justice, to Sin: and, on the other hand, had *none* of the fallen race been ransom'd and set at liberty; how could DIVINE GRACE have displayed the
riches

riches of its liberality *?" The same evangelical Father delivers himself elsewhere, to the same effect: "Hence," says he, "appears the greatness of that Grace, by which so many are freed from condemnation: and they may form some idea of the misery, due to themselves, from the dreadfulfulness of the punishment that awaits the rest. Whence those who rejoice, are taught to rejoice, not in their own merits (*quæ paria esse vident damnatis*, for they see that THEY HAVE NO MORE MERIT THAN THE DAMNED), but in the Lord †" Hence results,

VI. Another reason, nearly connected with the former, for the unreserved publication of this doctrine: viz. That, from a sense of God's peculiar, eternal, and unalterable Love to His people, *their hearts may be enflamed to love HIM in return*. Slender indeed will be my motives to the Love of God, on the supposition that my love to HIM is *before hand* with His to me; and that the very continuance of his favour, is suspended on the *weather-cock* of my variable will, or the flimsy *thread* of my imperfect affection. Such a precarious, dependent Love, were unworthy of God; and calculated to produce but a scanty and cold reciprocation of Love from *man*.—At the happiest of times, and in the best of frames, below; our Love to God is but a *spark* (though small and quivering, yet infinitely precious, because *divinely* kindled, fanned and maintained in the soul; and an Earnest of better to come): whereas, Love, *as it glows in God*, is an immense SUN, which shone without beginning, and shall shine without end. Is it probable, then, that the *spark* of human love should give Being to the *Sun* of divine? and, that the Lustre and Warmth of *This*, should depend on the Glimmering of *That*? yet, so it must be, if PREDESTINATION is not *true*: and so it must be represented, if Predestination is not *taught*.—Would you, therefore, know what it is, to love God as your Father, Friend, and Saviour; you must fall down before his ELECTING MERCY. Till then, you are only hovering about, *in quest* of true felicity. But you will never *find the Door*, much less can you enter *into Rest*, 'till you are enabled to love HIM BECAUSE *He hath FIRST loved you*; 1 John iv. 19.

This being the case, it is evident, That, without taking *Predestination* into the account, genuine MORALITY and the performance of truly GOOD WORKS, will suffer, starve, and

* Epist. 105. ad Sixt. Presb.

† De Predest. Sanctior. lib. 1. cap. 9.

and die away. *Love* to God is the very *fuel* of acceptable obedience. Withdraw the fuel, and the flame expires. But the fuel of holy affection (if *scripture*, *experience*, and *observation*, are allowed to carry any conviction) can only be cherished, maintained, and increased in the heart, by the sense and apprehension of God's *predestinating love* to us in CHRIST JESUS. Now, our obedience to God will always hold proportion to our *love*. If the *one* be relaxed and feeble, the other cannot be alert and vigorous. And, *electing goodness* being the very life and soul of the *former*; the *latter*, even GOOD WORKS, must flourish, or decline, in proportion as ELECTION is glorified, or obscured. Hence arises a

VIIth Argument for the Preacting of *Predestination*: namely, that, by it, we may be excited to the *practice of universal godliness*. The knowledge of God's love to you, will make you an ardent lover of God: and, the more love you have to God, the more will you excel in all the duties and offices of love.—Add to this, that the scripture-view of Predestination includes the means, as well as the end. Christian Predestinarians are for keeping together what God hath joined. He who is for attaining the end, without going to it through the means, is a self-deluding enthusiast. He, on the other hand, who, carefully and conscientiously, uses the Means of salvation, as Steps to the End; is the true Calvinist.—Now, eternal life being That, to which the elect are ultimately destined; faith (the effect of saving grace), and sanctification (the effect of faith), are blessings, to which the elect are intermediately appointed.—‘According as he hath chosen us in him, before the foundation of the world, that we should be HOLY and without blame before him in love,’ Eph. i. 4. ‘We are his workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained, that we should walk in them,’ Eph. ii. 10.—‘Knowing, brethren beloved, your Election of God:—Ye became FOLLOWERS of us and OF THE LORD,’ 1 Thess. i. 4, 6.—‘God hath chosen you to salvation, THROUGH SANCTIFICATION of the Spirit and BELIEF of the truth,’ 2 Thess. ii. 13.—Elect, according to the foreknowledge [or, *Ancient Love*] of God the Father, THROUGH sanctification of the Spirit, UNTO OBEDIENCE,’ 1 Pet. i. 2.

Nor is *salvation* (the appointed end of election) at all the less secure in itself (but the more so) for standing necessarily connected with the intervening means: seeing, both *These* and

That are inseparably joined, in order to the certain accomplishment of *That* through *These*. It only demonstrates, that, without regeneration of heart, and purity of life, the elect themselves are not led to heaven. But then, it is incontestable, from the whole current of scripture, that these intermediate blessings shall most infallibly be vouchsafed to every elect person, in virtue of God's absolute Covenant, and through the effectual agency of His Almighty Spirit. Internal sanctification constitutes our *meetness* for the kingdom, to which we were predestinated; and a course of external righteousness is one of the grand evidences, by which we make our election sure to our own present comfort and apprehension of it.*.

VIII. Unless Predestination be preached, we shall want one great inducement to the exercise of brotherly kindness and charity.

When a converted person is assured, on one hand that ALL, whom God hath predestinated to eternal life, shall infalliably enjoy that eternal life, to which they were chosen; and, on the other hand, when he discerns the *signs of election*, not only in himself, but also in the rest of his fellow-believers; and concludes, from thence (as, in a judgment of charity, he ought), that they are as really elected, as himself; how must his heart glow with love to his Christian brethren! How feelingly will he sympathize with them in their distresses! how tenderly will he bear with their infirmities! How readily will he *relieve* the former, and how easily *overlook* the latter!—Nothing will so effectually knit together the hearts of God's people, in time, as the belief of their having been written, by name, in one book of life, from everlasting: and the unshaken confidence, of their future exaltation to one and the same state of glory above, will occasion the strongest cement of affection below.—This was, possibly one end of our Saviour's so frequently reminding his apostles, of their *election*: namely, that, from the sense of such an

* 2 Pet. i. 10. Give diligence to make your calling and election *βεβαιον*, undoubted; i. e. to get some solid and incontestable evidence of your Predestination to Life.—“*βεβαιον*, is de quo fiducia concipitur; is de quo nobis aliquid certo persuademus. Unde apud Thuc. 3. *βεβαιον* εμιν, τοιο ποιουσιν certa fides habetur mihi, hoc facturum me esse.—*βεβαιον*, certo explorato *βεβαιον* εμιν, fidem facio; pro comperto habeo.” SCAR.—So, *ελπις βεβαια* is an undoubting hope, 2 Cor. i. 7. And *βεβαιον* εμιν *λογον* is a more assured and unquestionable word of prophecy, 2 Pet. i. 19.

an unspeakable blessing, in which they were all equally interested they might learn to 'love one another, with pure hearts, fervently;' and cultivate, on earth, that holy friendship, which, they well knew, from the immutability of God's decrees, would be eternally matured, to the highest perfection and refinement in heaven.—St Paul, likewise, might have some respect to the same amiable inference, when treating of the saints collectively, he uses those sweet and endearing expressions, *he hath chosen US*;—*he hath predestinated US*, &c. that believers, considering themselves as *συνεκληρωται*, or co-elect in Christ, might be led to love each other with peculiar intenseness, as the spiritual children of one electing Father; brethren in grace, and joint-heirs of glory.—Did the Regenerate, of the present age, but practically advert to the everlasting Nearness, in which they stand related to each other; how happy would be the effect!

Hence it appears, that, since the preaching of Predestination is thus evidently calculated to kindle and keep alive the two fold, congenial flame, of *Love to GOD*, and *Love to MAN*: it must, by necessary consequence, conduce,

To the advancement of *universal obedience*, and to the *performance of every social and religious duty**: which, alone, was there nothing else to recommend it, would be a sufficient motive to the Public Delivery of that important doctrine.

Lastly, without a due sense of Predestination, we shall want the surest and the most powerful inducement to *Patience*, *Re-*

K 2

signation,

* Our excellent Bishop DAVENANT instances, particularly, in the great religious duty of *Prayer*. "*The consideration of Election*," says this learned and evangelical prelate, "*doth stir up the faithful to constancy in prayer: for, having learnt, that all Good, tending to salvation, is prepared for them out of God's good pleasure; they are, hereby, encouraged to call for, and, as it were, to draw down from heaven, by their prayers, those good things, which, from eternity, were ordained for the elect.*—Moreover, the same Spirit of Adoption, who beareth witness to our spirit, that we are God's chosen children; is also the spirit of prayer and supplication, and enflameth our hearts to call daily upon our heavenly Father. Those, therefore, who, from the certainty of Predestination, do pretend, that the duty of prayer is superfluous; do plainly shew, that they are so far from having any certainty of their Predestination, that they have not the least sense thereof.—To be slack and sluggish in prayer, is not the property of those, who, by the testimony of God's Spirit, have got assurance of their Election: but, rather of such as have, either none, or very small apprehension thereof. For, as soon as any one, by Believing, doth conceive himself to be one of God's Elect children; he earnestly desireth to procure unto himself, by prayer, those good things, which he believeth that God prepared for His children before the foundation of the world." Bp. DAVENANT'S ANIMADVERSIONS ON AN ARMINIAN treatise, entitled *God's Love to Mankind*. p. 526, & seq.

signation, and Dependence on God, under every spiritual and temporal Affliction.

How sweet must the following considerations be, to the distressed Believer! 1. There most certainly exists an Almighty, All-wise, and infinitely gracious GOD.—2. He has given me, in times past, and is giving me at present (if I had but eyes to see it), many and signal intimations of his love to me both in a way of providence and grace.—3. This love of his is *immutable*: he never repents of it, nor withdraws it.—4. Whatever comes to pass, in time, is the result of his Will from everlasting.—Consequently, 5. My afflictions were a part of *his original Plan*, and are, all, ordered, in number, weight and measure.—6. The very *hairs of my head*, are every one, counted by Him: nor can a single hair *fall* to the ground, but in consequence of his determination. Hence, 7. My distresses are not the result of *chance, accident*, or a *fortuitous combination* of circumstances: but, 8. The providential accomplishment of God's purpose; and, 9. Designed to answer some wise and gracious ends. Nor, 10. Shall my affliction *continue* a moment longer, than God sees meet. 11. He, who brought me to it, has promised to support me *under* it, and to carry me *through* it. 12. All shall, most assuredly, work together for his glory and my good. Therefore, 13. 'The cup, which my heavenly Father hath given me to drink, shall I not drink it?' Yes: I will, in the strength he imparts, even *rejoice in tribulation*; and, using the means of possible redress, which he hath, or may hereafter, put into my hands, I will *commit myself* and the *event* to HIM, whose purpose cannot be overthrown, whose plan cannot be disconcerted, and who, whether I am resigned or not, will still go on to *work all things after the counsel of his own will*.*

Above

* The learned LIPSIVS thus writes to an unmarried friend, who appears to have referred himself to his judgment and direction: "*Sive uxor ducitur, sive omittitur, &c.* Whether you marry, or live single, you will still have something or other to molest you: nor does the whole course of man's present sublunary life, afford him a single draught of joy, without a mixture of wormwood in the cup. This is the universal and immutable law: which to resist, were no less vain, than sinful and rebellious. As the wrestlers of old had their respective antagonists assigned them, not by their own choice, but by necessary lot; in like manner, each of the human race has his peculiar destiny allotted to him by Providence. To conquer this, is to endure it. All our strength, in this warfare, is to undergo the inevitable pressure

Above all, when the suffering Christian takes his *election* into the account; and knows, that he was, by an eternal and immutable Act of God, *appointed to obtain salvation through our Lord Jesus Christ*; that, of course, he hath a *city prepared for him above, a building of God, an house, not made with hands, but eternal in the heavens*; and that the heaviest sufferings, of the present life, are 'not worthy to be compared with the Glory, which shall be revealed' in the saints;—what adversity can possibly befall us, which the assured hope, of blessings like these, will not infinitely over balance?

"A comfort, so divine,

"May trials well endure."

However keenly afflictions might wound us, on their first access; yet, under the impression of such animating Views, we should quickly come to ourselves again, and the arrows of tribulation would, in great measure become pointless.—Christians

K 3

pressure. It is victory, to yield ourselves to Fate." *Lars. Epist. miscell.* cent. I. ep. 43. oper. tom. 2. p. 54. Edit. *Vesaliens.* 1675.

About two years after, this celebrated Christian *Seneca* wrote, as follows, to the same person (*Theodore Leewius*) who had married, and just lost his wife in childbed: "*Jam FATUM quid? Aeterna, an aeterno, in aeternum; Dei Lex: what is FATE? God's everlasting ordinance: an ordinance, which he settled in eternity, and for eternity: an ordinance, which he can never repeal, disannul, or set aside, either in whole or in part. Now, if this his decree be eternal, a retro, and immoveable, quoad futurum: why does foolish man struggle and fight against that which must be? Especially, seeing fate is thus the offspring of God, why does impious man murmur and complain? you cannot, justly, find fault with any thing determined or done by Him, as though it were evil or severe: for he is all goodness and benevolence. Was you to define his nature, you could not do it more suitably, than in those terms.—Is, therefore, your wife dead? debuit: it is right she should be so. But was it right, that she should die, and at that very time, and by that very kind of death? Most certainly. Lex ita lata: the decree so ordained it. The restless acumen of the human mind may lift and canvass the appointments of fate; but cannot alter them. Were we truly wise, we should be implicitly submissive, and endure, with willingness, what we must endure, whether we be willing or not. A due sense of our inability to reverse the disposals of providence, and the consequent vanity of resisting them would administer solid repose to our minds, and sheathe, if not remove, the anguish of affliction. And why should we even wish to resist? Fate's supreme ordainer is not only the all wise God, but an all-gracious father. Embrace every event, as good and prosperous: though it may, for the present, carry an aspect of the reverse. Think you not, that he loves and careth for us? more and better than we for ourselves. But, as the tenderest parent below, doth, oftentimes, cross the inclinations of his children, with a view to do them good; and obliges them both to do and to undergo many things, against the bent of their wills; so does the great Parent of all."* *Ibid.* epist. 61. p. 82.

tians want nothing, but *absolute resignation*, to render them *perfectly happy*, in every possible circumstance: and absolute resignation can only flow from an *absolute belief* of, and an *absolute acquiescence* in, God's *absolute providence*, founded on *absolute predestination*.—The apostle himself draws these conclusions to our hand, in *Rom. viii.* where, after having laid down, as most undoubted axioms, the *eternity* and *immutability* of God's *purposes*; he thus winds up the whole: 'What shall we say, then, to these things? if God be for us, who can be against us?—who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?—nay: in all these things we are more than conquerors, through him that loved us.

Such, therefore, among others, being the *USES*, that arise from the faithful *preaching* and the cordial *reception* of *PREDESTINATION*; may we not venture to affirm, with *LUTHER*, *hac ignorata doctrina, neque fidem, neque ullum Dei cultum, consistere posse?* that "Our faith, and all right worship of God, depend, in no small degree, upon our knowledge of that doctrine*?"

The excellent *MELANCTHON*, in his first *common places* (which received the sanction of *Luther's* express approbation), does, in the first chapter, which treats professedly of *Free will and Predestination*, set out with clearing and establishing the *doctrine of God's decrees*; and, then, proceeds to point out the *necessity*, and *manifest usefulness* of asserting and believing it. He even goes so far, as to affirm, roundly, that "A right fear of God, and a true confidence in him, can be learned more assuredly, from no other source, than from the doctrine of *Predestination*." But, *MELANCTHON's* judgment of these matters will best appear, from the whole passage; which the reader will find, in the book and chapter just referred to.

"*Divina Predestinatio*", says he, "*Libertatem homini adimit*; Divine Predestination quite strips man of his boasted liberty: for, all things come to pass according to God's fore-appointment; even the internal thoughts of all creatures, no less than their external works. Therefore, *Eph. i.* the apostle gives us to understand, that God 'performeth all things according to the counsel of his own will.' And our Lord himself asks, *Mat. x.* 'Are not two sparrows sold for a farthing? yet one of them falleth not to the ground, without your Father.' Pray, what can be more full to the point, than such a declaration?

* *De Serv. Arbitr. cap. 20.*

ration?—So, *Solomon*, Prov. xvi. ‘The Lord hath made all things for himself; yea, even the wicked for the day of evil.’ And, in the xxth chapter, ‘Man’s goings are of the the Lord: how then can a man understand his own way?’ To which the prophet *Jeremiah* does also set his seal, saying, chapter x. ‘O Lord, I know that the way of man is not in himself; it is not in man, that walketh, to direct his own steps.’ The HISTORICAL part of scripture teaches us the same great truth. So, *Gen.* xv. we read, that *the iniquity of the Amorites was not yet full*. In *1 Sam.* ii. we are told, *Eli’s sons harkened not to his reproof, because the Lord would slay them*. What could bear a stronger resemblance to *change* and *accident*, than *Saul’s* calling upon *Samuel*, only with a view to seek out his father’s asses (*1 Sam.* ix.)? yet, the visit was *fore-ordained* of God, and designed to answer a purpose little thought of by *Saul*, *1 Sam.* ix. 15, 16.” [See also a most remarkable chain of *Predestinated events*, in reference to *Saul*, and foretold by the prophet, *1 Sam.* x. 2, 8.] “In pursuance of the divine preordination, there went with *Saul* a band of men, ‘whose hearts God had touched,’ *1 Sam.* x. 26.—The harshness of king *Rehoboam’s* answer to the ten tribes, and the subsequent revolt of those tribes from his dominion, are, by the sacred historian, expressly ascribed to God’s decree: ‘wherefore, the king hearkened not unto the people: for the cause was from the Lord, that he might perform his saying, which the Lord spake, by *Ahijah* the Shilonite, unto *Jeroboam* the son of *Nebat*,’ *1 Kings* xii. 15.—What is the drift of the apostle *Paul*, in the 9th and 11th of *Romans*, *quam ut omnia, quæ fiunt, in destinationem divinam referat?* but to resolve all things, that come to pass, into God’s destination? the judgment of the flesh, or of mere unregenerate reason, usually starts back, from this truth, with horror: but on the contrary, the judgment of a spiritual man will embrace it with affection. *Neque enim vel timorem dei, vel fiduciam in deum, certius aliunde disces, quam ubi imbueris animum hac de predestinatione sententia*: YOU WILL NOT LEARN, EITHER THE FEAR OF GOD, OR AFFIANCE IN HIM, FROM A SURER SOURCE, THAN FROM GETTING YOUR MIND DEEPLY TINCTURED AND SEASONED WITH THIS DOCTRINE OF PREDESTINATION. Does not *Solomon*, in the book of *Proverbs*, inculcate It, throughout; and justly: for how, else, could he direct men to *fear* God and *trust* in him? the same he does, in the book of *Ecclesiastes*: nor had any thing so powerful a tendency

to repress the pride of man's encroaching *reason*, and to lower the swelling conceit of his supposed *discretion*, as the firm belief *quod a Deo fiunt omnia*, that ALL THINGS ARE FROM GOD. What invincible comfort did CHRIST impart to his disciples, in assuring them that *their very hairs were all numbered* by the Creator?—*Is there, then* (may any objector say), *no such thing as Contingency? no such thing as Chance, or Fortune?*—No. *Omnia necessario evenire scripturæ docent*; the doctrine of scripture is, that ALL THINGS COME TO PASS NECESSARILY. Be it so, that, to you, some events *seem* to happen *contingently*: you, nevertheless, must not be run away with, by the suggestions of your own narrow-sighted reason. *Solomon* himself, the wisest of men, was so deeply versed in the doctrine of inscrutable Predestination, as to leave this humbling maxim on record; "When I applied my heart to know wisdom, and to see the business that is done upon the earth;—then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because, though a man labour to seek it out, yet he shall not find; yea, further, though a wise man think to know it, yet shall he not be able to find it, Eccles. viii. 16, 17."

MELANCTHON prosecutes the argument much farther: but this may suffice for a specimen. And it is not unworthy of notice, that LUTHER so highly approved of *Melancthon's* performance, and especially of the first chapter (from whence the above extract is given); that he [*Luther*] thus writes of it, in his epistle to *Erasmus*, prefix'd to his book *De Serv. Arb.* "That it was worthy of everlasting duration, and to be received into the ecclesiastical canon." Let it, likewise, be observed, that *Melancthon* never, to the very last, retracted a word of what he there delivers: which a person of his piety and integrity would most certainly have done, had he afterwards (as some have artfully and falsely insinuated) found reason to change his judgment on these heads.

March 17-1830.

F I N I S.

AN
APPENDIX
CONCERNING
THE FATE OF THE ANCIENTS.

FROM THE LATIN OF JUSTUS LIPSIUS.*

FATE (says *Apuleius*), according to *Plato*, is That, “*Per quod, inevitabiles cogitationes Dei atque incepta complentur;*” whereby the purposes and designs of God are accomplished. Hence, the *Platonics* considered PROVIDENCE, under a three-fold distinction: 1. The *Providentia prima*, or that which gave birth to all effects; and is defined, by them, to be *τὸ πρῶτον οὐρανίου*, the Intention, or Will of the Supreme GOD. 2. The *Providentia secunda*, or actual agency of the secondary or inferior beings, who were supposed to pervade the heavens, and, from thence, by their influence, to regulate and dispose of all sub-lunary things; and, especially, to prevent the extinction of any one *species* below. 3. The *Providentia tertia*, supposed to be exerted by the *Genii*; whose office it was, to exercise a particular care over mankind: to guard our persons, and direct our actions.

But the STOICAL view of Providence, or Fate, was abundantly more simple, and required no such nicety of distinction. These philosophers did, at once, derive all the chain of causes and effects, from their true and undoubted Source, the WILL of the ONE LIVING AND TRUE GOD. Hence, with these Sages, the words DEITY, FATE, PROVIDENCE, were frequently *reciprocated*, as terms synonymus. Thus *Seneca*, speaking of God; “Will you call him *Fate*? You will call him rightly: for all things are suspended on him. Himself is *causa causarum*, the cause of causes beside.” The laws of the universe are from God; whence the same philosopher, elsewhere, observes, “*Omnia certa & in æternum dicta lege decurrere; All things go on, according to a certain rule or decree ordained for ever:*” meaning in the law of Fate. So CICERO: “All things come to pass, according to the sovereignty of the eternal law.” And *Pindar*

* Vide LIPSIU *Physiolog. Stoic. Lib. i. Dissert. xii.*

to repress the pride of man's encroaching *reason*, and to lower the swelling conceit of his supposed *discretion*, as the firm belief *quod a Deo fiunt omnia*, that ALL THINGS ARE FROM GOD. What invincible comfort did CHRIST impart to his disciples, in assuring them that *their very hairs were all numbered* by the Creator?—*Is there, then* (may any objector say), *no such thing as Contingency? no such thing as Chance, or Fortune?*—No. *Omnia necessario evenire scriptura docent*; the doctrine of scripture is, that ALL THINGS COME TO PASS NECESSARILY. Be it so, that, to you, some events *seem* to happen *contingently*: you, nevertheless, must not be run away with, by the suggestions of your own narrow-sighted reason. Solomon himself, the wisest of men, was so deeply versed in the doctrine of inscrutable Predestination, as to leave this humbling maxim on record; 'When I applied my heart to know wildom, and to see the business that is done upon the earth;—then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because, though a man labour to seek it out, yet he shall not find; yea, further, though a wise man think to know it, yet shall he not be able to find it, Eccles. viii. 16, 17."

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* Vide *LIPSII Physicolog. Stoic. Lib. i. Dissert. xii.*

Pindar, probably, had an eye to this, where he says, *Νόμον πάντων βασιλῆα, θνάτων τε καὶ ἀθανάτων, εἶναι.* That *The law ruleth all, whether gods or mortals.* Manlius most certainly had:

Sed nihil in tota magis est mirabile mole.

Quam RATIO, & certis quod LEGIBUS omnia parent.

Where, by *Ratio*, is evidently meant, the *decreeing mind* of God; and, by *Leges*, is meant *Fate*, or that series of causes and effects, which is the offspring of his decree.

Homer cannot begin his *Iliad*, without asserting this grand truth: *Διὸ δ' ἐπέεσσιν εἰλόμην.* *The counsel or decree of Jupiter was fulfilled.* The divine poet sets out on this exalted principle: he puts it in the front of the noblest poem in the world, as a testimony both of his wisdom and his faith. It was as if he had said, "I shall sing of numberless events, equally grand, entertaining, and important: but I cannot begin to unfold them, without laying down THIS, as a first, fundamental axiom, That, though brought to pass by the instrumental agency of men, they were the fruit of God's determining Will, and of his all-directing Providence."

Neither are those *minuter* events, which, seemingly, are the result of *chance*, excluded from this law. Even these do not *happen*, but *come to pass*, in a regular order of succession, and at their due period of time. "*Causa pendet ex causa: privata ac publica longus ordo rerum trahit,*" says SENECA; "*Cause proceeds from cause: the long train of things draws with it all events, both public and private.*" Excellent is that of SOPHOCLES; (*Aj. Flagell*)

Εἶσω μὲν ἔν καὶ ταῦτα, καὶ τὰ πάντ' αἰεὶ,
Φασκοίμ' ἀν' ἀνθρώποισι μηχανὰν Θεοῦ.
Ὅτ' αὖ δὲ μὴ ταδ' εἶναι ἐν γνῶμῃ φίλα,
Κεῖν' ἔτι κείναι ἐπεργέτω καὶ σὺ ταδε.

i. e. "I am firmly of opinion, that all these things, and whatever else befall us, are in consequence of the Divine purpose: Whoso thinks otherwise, is at liberty to follow his own judgment; but this will ever be mine."

The *Longus ordo rerum*, mentioned by SENECA, is what he elsewhere styles, *Causarum implexa series*, or a *perpetual implication of causes*. This, according to LAERTIUS, was called by the Stoics, *αἰτία των ὄλων ἐνσφαιμένη*, an *involved*, or *concatenate causality of whatever has any existence*: for, *εἰρημ* is a *chain*, or *implicate connection*. Agreeably to this idea, CHRYSIPUS gives the following

following definition of *Fate*: Ἑμαρμένην εἶναι, φυσικὴν συνᾶξιν τῶν ὅλων, ἐξ αἰδῆς, τῶν ἑτέρων τοῖς ἴτεροις επακολουθήσων, ἀμείβοδὴ καὶ ἀπαράβατος ὥς τῆς τοιαύτης συμπλοκῆς. “*Fate is that natural, established order and constitution of all things, from everlasting, whereby they mutually follow upon each other, in consequence of an immutable and perpetual complication.*”

Let us examine this celebrated definition of *Fate*. 1. He calls it a NATURAL συνᾶξις: meaning by *nature*, the great *Natura Prima*, or *GOD*: for, by some *Stoics*, *GOD* and *NATURE* are used promiscuously. But, because the Deity must be supposed both to *decree* and to *act* with *wisdom*, *intelligēce*, and *design*; *FATE* is sometimes mentioned by them under the name of Δογμῶν, or *Reason*. Thus they define *FATE* (*Laert. in Zen.*) Ἑμαρμένην, λόγου, καθ’ ἣν ὁ κόσμος διεξάγεται to be that supreme “*Reason, whereby the world is governed and directed.*” or, more minutely, thus; Λόγον, καθ’ ἣν ἃ μὲν γεγονότα γέγονε, τὰ δὲ λινόμενα γίνονται, τὰ δὲ γινόμενα γίνονται. “*That reason, whereby the things that have been, were; the things that now are, have a present existence; and the things that are to be, shall be.*” *Reason*, you see, or *Wisdom*, in the *DEITY*, is an antecedent cause, from whence both *Providence* and inferior *Nature* are derived. It is added, in *Stobæus*, μεταλαμβάνει δὲ τὰ λόγον, τὴν ἀλήθειαν, τὴν αἰτίαν, τὴν φύσιν, τὴν ἀνάγκην. i. e. that *CHRYSSIPPUS* sometimes *varies his terms*; and, instead of the word *reason*, substitutes the words *truth*, *cause*, *nature*, *necessity*: intimating, that *Fate* is the true, natural, necessary cause of the things that are, and of the manner in which they are.—2. This *FATE* is said to be ἐξ αἰδῆς, from *everlasting*. Nor improperly: since the constitution of things, was settled and fixed in the Divine mind (where they had a sort of ideal existence) previous to their actual creation: and, therefore considered as certainly future, in *his decree*, may be said to have been, in some sense, co-eternal with himself.—3. The *immutable and perpetual complication*, mentioned in the definition, means no more, than That reciprocal involution of causes and effects from *God* downwards, by which things and events, *positis omnibus ponendis*, are necessarily produced, according to the plan which infinite wisdom designed from the beginning. *God*, the First Cause, hath given Being and Activity to an immense number of *secondary*, subaltern causes; which are so inseparably linked and interwoven with their respective effects (a connection truly admirable, and not to be comprehended by man in his present state), that those things which

which do, in reality, come to pass *necessarily*, and by *inevitable destiny*; seem, to the superficial observer, to come to pass in the common course of Nature, or by virtue of human reasoning and freedom. This is that inscrutable method of Divine wisdom, "A qua" (says St *Austin*) "est omnis modus, omnis species, omnis ordo, mensura, numerus, pondus; a qua sunt femina formarum, formæ feminum, motus feminum atque formarum."

NECESSITY is the consequence of *Fate*. So TRISMEGISTUS: Πάντα δε γίνεσθαι φύσει καὶ ἡμαρμηνῇ, καὶ οὐκ ἐστὶ τόπος ἐρημῶς προνοίας. προνοία δὲ ἐστὶ, αὐτοτελής Λογὸς τῇ ἐπινοομένῃ Θεῷ. δύο δὲ τῶν αὐτοφύων δυνάμεις, ἀνάγκη καὶ ἡμαρμηνή. i. e. "All things are brought about by Nature and by Fate: neither is any place void of providence. Now, providence is the self perfect reason of the super celestial God: from which reason of his, issue two native powers, Necessity and Fate." Thus, in the judgment of the wiser Heathens, effects were to be traced up to their producing causes; those producing causes were to be farther traced up to the still higher causes, by which they were produced; and those higher causes, to GOD, the cause of THEM. *Persons, things, circumstances, events, and consequences*, are the effects of NECESSITY: Necessity is the daughter of FATE: Fate is the offspring of God's infinite WISDOM and sovereign WILL. Thus, all things are ultimately resolved into their great Primary Cause; by whom the chain was originally let down from heaven, and on whom every link depends.

It must be owned, that *All* the fatalists of antiquity, (particularly among the Stoics) did not constantly express themselves with due precision. A Christian, who is savingly taught by the Word and Spirit of God, must be pained and disgusted, not to say, shocked; when he reads such an assertion as Τὸν πεπρωμένον μοῖραν ἀδυνατῶν εἶναι ἀποφύγειν καὶ Θεῷ. *God himself cannot possibly avoid his destiny* (HERODOT. 1.) or that of the poet *Philemon*:

Ἄλλοι βασιλέων εἰσιν, ὁ βασιλεὺς Θεῷ,

ὁ Θεὸς ἀνάγκῃ.

Common men are servants to kings; kings are servants to the Gods; and God is a servant to necessity. So SENECA: "Eadem necessitas & Deos alligat: irrevocabilis Divina pariter atque humana cursus vehit. Ille ipse, omnium conditor ac rector, scripsit quidem Fata, sed sequitur. Semper paret: Semel jussit." *The self same necessity binds the Gods themselves. All things,*

things, divine as well as human, are carried forward by one identical and overpowering rapidity. The supreme Author and Governor of the universe hath, indeed, written and ordained the Fates; but, having once ordained them, he ever after obeys them. He commanded them at first, for once: but his conformity to them is perpetual. This is, without doubt, very irreverently and very incautiously expressed.—Whence it has been common with many Christian writers, to tax the Stoics with setting up a First Cause, superior to God himself, and on which he is dependent.

But, I apprehend, these philosophers meant, in reality, no such thing. All they designed to inculcate, was, that the WILL of God, and his DECREES, are UNCHANGEABLE: That there can be no alteration in the DIVINE INTENTION; no new act arise in his MIND; no reversion of his eternal plan; All being founded in adorable SOVEREIGNTY; ordered by infallible WISDOM; ratified by OMNIPOTENCE; and cemented with IMMUTABILITY. Thus *Lucan*:

Finxit in aeternum causas; qua cuncta coercet,

Se quoque lege tenens.

And this, not through any imbecillity in God, or as if he was subject to Fate, of which (on the contrary) himself was the ordainer; but because it is his pleasure to abide by his own decree, For, as *Seneca* observes, ‘Imminutio majestatis sit, & confessio erroris, mutanda fecisse. Necessè est ei eadem placere, cui nisi optima placere non possunt.’ “It would detract from the greatness of God, and look as if he acknowledged himself liable to mistakes, was he to make changeable decrees: his pleasure must necessarily be always the same; seeing, that only, which is best, can at any time, please an all perfect being. A good man (adds this philosopher) is under a kind of pleasing necessity to do good; and, if he did not do it, he could not be a good man.

‘Magnum hoc argumentum est firmæ voluntatis, ne mutare quidem posse:’ “It is a striking proof of a magnanimous will, to be absolutely incapable of changing.” And such is the will of God: it never fluctuates, nor varies. But, on the other hand, was he susceptible of change; could he, through the intervention of any inferior cause, or by some untoward combination of external circumstances, be induced to recede from his purpose, and alter his plan; it would be a most incontestible mark of weakness and dependence: the force of which argument made *SENECA*, though a heathen, cry out,

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‘Non

“Non externa Deos cogunt; sed sua illis in legem æterna voluntas est:” “Outward things cannot compel the Gods; but their own eternal will is a law to themselves.” It may be objected, that this seems to infer, as if the Deity was still under some kind of *restraint*. By no means. Let *Seneca* obviate this cavil; as he effectually does, in these admirable words: “Nec Deus ab hoc minus liber aut potens est; IPSE ENIM EST NECESSITAS SUA:” “God is not hereby, either less free, or less powerful; FOR HE HIMSELF IS HIS OWN NECESSITY.”

On the whole, it is evident, that when the *Stoics* speak, even in the strongest terms, of the obligation of *Fate* on *God himself*, they may and ought to be understood, in a sense worthy of the Adorable Uncreated Majesty.—In thus interpreting the doctrine of *Fate*, as taught by the genuine philosophers of the *Portico*, I have the great *St Austin* on my side: who, after canvassing, and justly rejecting the bastard, or *astrological Fate*; thus goes on: “At qui omnium connectionem seriemque causarum, qua fit omne quod fit, *Fati* nomine appellant; non multum cum eis, de verbi controversia, certandum atque laborandum est: quandoquidem ipsum causarum ordinem, & quandam connectionem, SUMMI DEI tribuunt VOLUNTATI:” i. e. “But for those philosophers [meaning the *Stoics*] who, by the word *Fate*, mean that regular chain, and series of causes, to which all things that come to pass, owe their immediate existence; we will not earnestly contend with these persons, about a mere term: and we the rather acquiesce in their manner of expression, because they carefully ascribe this fixed succession of things, and this mutual concatenation of causes and effects, to the WILL of the SUPREME GOD.” *Austin* adds many observations, of the same import; and proves, from *Seneca* himself, as rigid a *Stoic* as any, that this was the doctrine and the meaning of his Philosophic Brethren.

F I N I S.



